



THE MISSIONARY
HERALD
AT HOME AND ABROAD

AUGUST 1936

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Foreword

Our cover picture is used, not so much to suggest the fact that China has a burden on her back just at present, as to remind one that, no matter what the controlling government may be, the common people remain—millions upon millions of them. The China theme is carried on in Dr. Fairfield's article, in T. H. Sun's, and in Miss Cushing's "Bits of Jade."

As Dr. Barton's death occurred the day we went to press, there was time only for the portrait on page 375.

Much of the rest of this issue is taken up with what was accomplished at the General Council, the longer articles being by the retiring President of the Home Boards and by the Secretary of the General Council.

Dr. Cady's "Confession of Faith" is part of his address at Mt. Holyoke. Mrs. Morse was, as her article makes clear, the one woman member of the Strategy Committee; T. H. Sun is the editor of *The Christian Farmer*, a recently established periodical for the aid of Chinese villagers. Mr. Bartlett is a home missionary in Colorado. Mr. Drury is a Presbyterian minister in Idaho, author of the book on Henry Spalding.

Note the Council snapshots on pages 344 and 351 and the *Holyoke Transcript* Staff on page 350.

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The American Board,

HARVEY L. MEEKEN, *Agent*

14 Beacon St., Boston

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At Home and Abroad

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Continuing the *American Missionary* and the
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AUGUST, 1936

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Choose You . . . Whom

By Brewer Eddy

LOVE and service stand on Calvary, over against Nationalism and Indifference.

These two principles contend for world mastery, and the issue is being decided today in our churches.

NATIONALISM AND INDIFFERENCE

Shall even churches choose the way of Nationalism?

Nationalism, that is the present menace to world peace, threatening world war in at least five danger zones of the world?

Nationalism, that blasts the hope of a co-operative world?

Shall our churches choose Indifference, Isolation?

Isolation, that not a few historians and internationalists brand as dangerous to America herself?

As creditor nation it was her responsibility, through economic leadership, to open again the trails of world commerce.

It was her responsibility, through international joint action, to create confidence between nations which would expand trade and increase the buying power of weaker nations that are now on the verge of starvation.

Nationalism and Isolation justify self-seeking and indifference to the needs that cry for help to every Christian ear.

They are at work undermining every sense of Christian obligation and the principle of sharing laid upon us in the example of Jesus.

They are forces of moral and spiritual disintegration.

LOVE AND SERVICE

America is the five-talent nation.

It has a treasure of idealism from the days of the pioneers, upheld to this day through our Christian colleges.

It has reached the highest level of living.

Despite the depression it has the greatest margins of savings and earnings to which Christian stewardship could be applied.

Will Christian America, through the missionary enterprise—the enterprise that *shares* our abundance with those more needy, more helpless, and in turn *shares* the much they have to give—return to her Lord the five talents He gave her with yet five talents added to them?

Is *your* church influenced by the disintegrating spirit of Nationalism, Isolation?

Does it quote the principles of “Self-preservation is the first law of nature,” and “The Lord helps those that help themselves?”

These are not Gospel principles.

The Lord *does* mightily help those who live to serve others.

Self-preservation never was the *first* law of human nature in spiritual importance.

Go ask Motherhood.

Study how the principles of coöperation and service lifted humanity from the level of the brute.

If we turn to self-interest in our policies we are repudiating Christ and all His teachings; we drop the torch of leadership from nerveless fingers.

We turn our backs squarely upon the whole principle of the Cross as it has enriched and uplifted the life of humanity if we reject Missions, if we drop it “until we get our own budget balanced.”

BUT WHAT IS THE MISSIONARY ENTERPRISE?

We need very concrete illustrations of just what Missions means, what the need for it *is*.

Half of the people on this planet cannot read a line. This is what Dr. Frank Laubach states. He should know. He has invented charts by means of which people can learn to read in a very few lessons.

He has contrived a way by which those who have learned to read can at once teach others,

Ye Will Serve



on and on in geometrical progression. Your money is keeping this missionary at his task.

"The illiterate, because he is so ignorant, is sick," says Dr. Laubach. "He doesn't know *how* to cope with his diseases."

And your money through Missions has sent out physicians who have established hospitals and dispensaries for these helpless ones, who have started baby clinics; who have trained men to become physicians to their own people; who have fought the terrible bubonic plague so that it has not had a chance to enter our Western world.

"The illiterate is hungry because he cannot cope with the insects that destroy his crops," continues Dr. Laubach.

And your money, through Missions, has put agricultural programs into mission schools, where both students and adult farmers are taught how to get better crops from their land and raise themselves above starvation level.

"The illiterate are afraid," continues Dr. Laubach. "Instead of having a God they can love and trust, they put up their little altars because they are frightened by unseen spirits.

"They are in a hell of terror all their lives, in terror of dangers real and dangers imaginary. They are a frightened little people."

And your money, through Missions, has sent them men and women who have taught them of a God of Love, of a Savior.

Men and women who have lived Christlike lives among the poor—and the rich; among the outcastes—and the high-caste; among the oppressed—and the oppressors.

Who have gone down into the slums with their neighborhood houses to show forth a Christ in action.

And who have brought the more fortunate of the people among whom they work to a sense of their responsibility for their needier neighbors.

Is *your* interest and your money going to continue sending these men and women—or not?

CHOOSE!

Let us as Christians hear again the challenge of Moses: "Choose you this day whom ye will serve."

Self—or Christ?

Self-centeredness and indifference to all outside our own little churches, our own little communities, our own state, our own nation, even?

Or, an understanding of the problems of the backward or oppressed peoples in our own country and in other countries?

An outgoing sympathy in action, that will "proclaim release to the captives" of ignorance and want, everywhere?

Shall we close the doors of our houses of worship to Christ Himself in the person of "the least of these, my brethren?"

Or shall we with Him "preach good tidings to the poor . . . set at liberty them that are bruised . . . proclaim the acceptable year of the Lord?"

Which?

If we choose Christ—

The choice will be proven in the increasing courage with which our churches restore the missionary budget and in which pastors will courageously champion this principle of sharing in the service for all mankind.

This choice will be revealed in new and definite missionary plans to recover our lost ground, to make of the Every Member Canvass a victorious visitation of every member in the parish, warming their hearts with good will and combining their gifts to restore both the local budget of the church and of the Apportionment.

And as our foreign missionary work has the right of way this summer, in an appeal to individuals, we trust that many will choose who have not hitherto chosen, to increase their gifts to this great international service for Christ.

Beating to Windward

By Wynn Cowan Fairfield

THE last two years have been stormy ones for the work in the Far East. Strained relations between Japan and China have continued. Difficult international relations have been reflected in popular emotions in Japan.

The Chinese Communist armies have come into touch with another of our fields in Shansi Province, and the increasing Japanese pressure foretells still more unsettled weather in North China.

Clouds of war are threatening. In addition to that which is without, our missions and associated Chinese administrative bodies have had to work through the program of reduction adopted in 1934.

It is worth while to take our bearings and see where we have arrived.

WORKING TOGETHER ON CHINA'S PROBLEMS

China has been progressing toward internal integration and understanding, hindered mainly by the Communist armies within and the Japanese army from without.

The Communist armies were driven from our Shaowu field in 1934 and our work there has been resumed. On the other hand, they have appeared on the edge of our North China field, with all the attendant complications.

Our work also has seen progress toward co-operation. Rev. G. W. Shepherd of our Shaowu Mission was released to organize a national Christian rural reconstruction center across the border of Kiangsi from our Shaowu field.

When he had to leave on furlough, Rev. H. W. Hubbard was loaned by the Council of the North China Kunglihui to help out, and Rev. S. H. Leger was loaned for a few weeks by the Church of Christ in China to help with Hubbard's field in Paoting.

In Foochow, our synod has united with three Methodist conferences in reestablishing a union

theological seminary of senior high school grade, to supplement the national centers of higher grade.

Other concrete proposals for union of institutions are under consideration in Fukien. Dr. Edward H. Hume, formerly of Yale-in-China, is doing a splendid work correlating mission hospitals with the government public health program. This grew out of a survey of medical work in China sponsored by the American Board and other boards.

The most significant forward steps during the biennium have been in the field of rural work. The North China Christian Rural Service Union has secured funds for the publication of a new adventure in Christian journalism, *The Christian Farmer*, which seeks within the limited vocabulary of the Mass Education Movement's program to provide a rural family biweekly with constructive material on all phases of rural life and agriculture and something in the way of interesting general reading for the newly and feebly literate.

It also arranged for a conference of a hundred Chinese workers and missionaries who for two weeks in March 1935 grappled with the questions involved in a really ruralized Christian program.

Aside from our American Board share in the leadership of this Union, Hugh Hubbard has been set aside to do laboratory work on these problems under the direction of the Union in a local reconstruction experiment at Fanchiawang, in the Paoting field.

The Harwood Bible School in Fenchow has also revised its curriculum so as to train men for self-support in new industries while serving as lay preachers.

The biennium has witnessed an almost universal effort in our fields in China to carry on the

in the Far East

general structure of our work even with the greatly reduced resources of personnel and funds.

The main institutional closures have been in primary schools and mission churches. The high schools have so far managed to balance their budgets, although only two in North China have cash grants from the Board and the grants to all in the Foochow area, except the Union High School with its unique industrial program, have been severely reduced.

They miss the strengthening of the religious parts of their program which missionaries on the faculty make possible.

All our hospitals, except for the one in Shaowu closed at the time of the Communist occupation, are endeavoring to meet the local demand that they continue.

The danger of continuing all of them under present staffing conditions is that standards of efficiency will be lowered and a prejudice against modern medicine result, which in the long run will harm more people than those for whose sake the hospitals are now desperately trying to survive.

TEMPERING JAPANESE NATIONALISM

More and more clearly, the work in Japan is becoming the responsibility of the Japanese Christian community, with the American Board assisting as it can in the numerous places where aid is still asked.

A Japan Commission of three missionaries has replaced the elaborate mission organization of the past and represents the Board rather than the larger group of missionaries.

By a new agreement, missionaries working with the churches are now recognized as full members of the Kumiai ministerial fellowship, with the same privileges and obligations. A missionary has been asked to coöperate with the Japanese evangelistic secretary in the denominational headquarters.

The two years have seen also steady progress toward Japanese responsibility for the direction and major financing of our institutions. Most of our social service and educational centers now have responsible boards of trustees.

Such boards have taken over full responsibility for the social service centers in Okayama and Tottori. In Osaka, the trustees of the Neighborhood House are getting under the financial load. Kobe College, Doshisha, and the two schools in Matsuyama are conducting campaigns for endowment from Japanese sources.

The agreement with the Kumiai churches for a gradual reduction of grants is being loyally carried out.

While there has been this progress in administration, our Japanese associates still deeply desire sympathy and spiritual undergirding. The steadily growing pressure of a nationalistic chauvinism, the natural result of Japan's feeling of isolation growing out of her Manchurian adventure, is revealed in the fact that Christianity is increasingly under fire as denationalizing.

Schools and universities are especial objects of suspicion. The strategic importance of a center like Doshisha, with more than 4000 students, for a Christian internationalism should be as clear to Christians as to their critics. It is unfortunate that just at this time our points of contact with the student body there and with the life of Japan elsewhere have been so greatly reduced with the lessened number of missionaries.

The Micronesian churches and primary schools are in their last year of financial help from the Board, but it has proved possible to strengthen the training school at Kusaie by the transfer of a strong missionary family from Japan, to relieve the Misses Baldwin, long past retiring age. The reorganization in Japan has made it possible to place this work also under the oversight of the Japan Commission.

Efficient in the Service

By William Horace Day

FOR nearly a decade the Church of the Pilgrims has been digging in to stop disastrous retreat. At the Mount Holyoke Council she was out of the trenches and assumed the offensive as an efficient church serving the nation and the world. This article is limited to the field of National Service.

I. The first requisite discussed was

EFFECTIVE ORGANIZATION

The Strategy Committee has done a statesmanlike piece of work. For two years Dean Weigle, Dr. Maurer and the rest of the Committee have worked indefatigably in the study of our present set up and the needs to be met.

Unification in leadership in the election of an executive Vice-President of the Home Boards follows the precedent so happily worked out by the American Board. The remarkable growth in coöperation between the Home Boards during the last decade has prepared for this highly important step.

In common with other democratic institutions we have been compelled to find a way to give large responsibilities and powers to well chosen leaders and at the same time to maintain a democratic base by which the sense of responsibility can be made vivid to the minds of the membership of the whole church.

Unified promotion and education already partly achieved are to be made more effective. The unified system of retirement benefits is an important step in promoting a sense of security and solidarity among all the employed staff, clerical and lay.

The consolidation of our corporations, incorporated in three different states, into a single and multiple corporation will take time but when achieved will greatly simplify our cumbersome and sometimes irrelevant machinery.

We may have confidence in the success of these proposals because they are the highly intelligent culmination of over sixty years of development. At the first Council in Oberlin in 1871 a consolidation of the independent and sometimes

overlapping societies, which were self-perpetuating corporations was called for and a committee was appointed to report on the matter in 1874.

During eleven of the fifteen succeeding councils this matter was up. At Columbus in 1917 the Extension Boards were united under a single board of directors. The Committee of Nineteen developed our democratic system of open hearings and unified the Council and the Societies.

The Committee of Twelve at Washington in 1925 recommended our present two Board set-up. We may well take courage as we move forward in our "new 1936 model" to meet the challenge of the nation's needs. To quote the new Moderator—"Let's stop tinkering with the machine and step on the gas."

II. The second requisite discussed was

EFFICIENT SOCIAL ACTION

This was the hot spot in public attention as we went up to the Council. Ever since the Council for Social Action was organized at Oberlin in 1934 it has been under fire.

The Seminar resolutions condemning the profit motive at Oberlin and the recent newspaper publicity the Social Service group in the Methodist Church received kept public attention centered on this question.

Some were said to be coming up to Mount Holyoke breathing out threatenings and slaughter against the Social Action Department, seeking to put the church on record repudiating her responsibility for any social action at all.

A far deeper tension underlay this debate: The tension between the social gospel and the individual gospel. With great wisdom the program committee provided ample opportunity for presentation and discussion. Our present system of one hour for addresses and the rest of the morning for seminar discussion was fully vindicated.

Many of us remember the Detroit Council when a considerable fraction of the delegates played truant and sat around on the grass in

of the Nation

discussion rather than face the battery of unending addresses blazing away through the long hot days. The Seminars and a more generous free space after the luncheon addresses have materially lowered the truancy percentage.

Luncheon lectures recognizing no antinomy between the social and the personal gospel began with Rufus Jones on the "Religious Foundation of Social Action." In our fellowship there is little ground for the criticism that our social enthusiasm is anti-missionary or anti-evangelism.

The ideal of a juster social order is not presented as a substitute for the spiritual regeneration of individuals. The Evening Panel Discussion on needed economic changes was a happy illustration of the maintenance of an open mind along with strongly held convictions which our democratic church order makes possible.

Mr. J. E. Frederick of the Continental Steel Corporation and Mayor Frank Barrows of Glen Ridge, a well-known New York attorney, were able representatives of those who have most feared the new social program. Dr. Albert W. Swan and Rev. Ferry L. Platt, Jr., represented the group of younger men who so earnestly advocated the formation of the Council for Social Action.

Dr. David N. Beach of the old First Church of Springfield, Mass., was typical of the socially minded leaders in a typical industrial city and Dr. Paul H. Douglas as our outstanding research leader most appropriately directed the panel. Dr. Willard S. Throp, the economist, gave the résumé.

Here was a demonstration that ours is an inclusive church which has a place in her fellowship both for theological and for sociological variety. Those who believe the profit motive and the entire capitalistic system must go, and those who believe the profit motive and the present system have values which a more Christian order should conserve are needed in her fellowship.

Lacking the capacity to include divergent social views she could not be an effective church in the modern world.

III. The third requisite was

EFFECTIVE EVANGELISM

From the opening address of the honorary moderator, Dr. S. Parkes Cadman, to the closing Council lecture, by Dr. Albert E. Day, the new emphasis upon evangelism ran like a scarlet strand. The effective church must have a program of social action but it must have something more. Without the older individual gospel the newer social gospel becomes futile.

To quote Dr. Fosdick, we are discovering that "the social causes to which we have urged men's devotion require a spiritual dynamic the causes themselves do not adequately furnish." We must have a religious foundation "for other foundation can no man lay."

As the Council preacher said, the overwhelming emphasis of the last few years has been upon the question, "How can the social order be Christianized? What must I do to be saved has seemed to be only incidental."

Men of divergent views came to agree that we shall not get much further in making society more brotherly until we have made relations with God more vital. We have been busy about social mechanics and have neglected the soul of man.

The Church shares with the school, the state, and all other social groups in the business of changing the social structure in the interest of human values but the primary and unique service of the church to the nation and to the world is to change men.

"We can't do the work of God without the power of God," as one of our greatest leaders said. To build a better nation we must build a church in which evangelism, socially minded and social action spiritually motivated shall be indispensable factors in making ours an effective church in the national service.

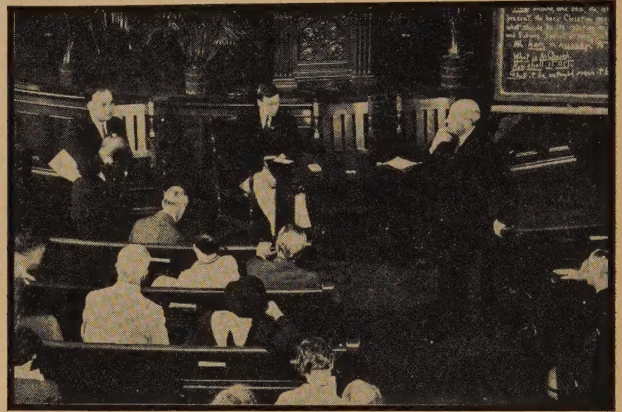
Our Chaplain, Dr. Arthur Bradford, rendered no more beautiful service than when he gave out Ernest Shurtleff's militant hymn, "Lead on O King Eternal, the day of march has come" as the closing prayer of the Mount Holyoke Council.

Some Snapshots

At the General Council



Moderator Sees and Secretary Denison of the Council. Judge Sees joined the church in Warren Denison's pastorate



Seminar III, its Chairman, Executive Vice-President of the Home Boards, W. F. Frazier at right



Three of the Big Four: Executive Vice-President Goodsell, Superintendent Gill, Executive Secretary of Promotion Outerbridge; fourth in Seminar picture



The Washington delegation, Superintendent Claton Rice in center



Dr. and Mrs. John Schroeder. He is Chairman of the C.S.A.



Ross and Fred Ensminger, Mrs. and Miss Jenkins at their left, Louise Allyn behind Mrs. Ross, Mrs. Fred at other end

The New Promotional

By Charles Emerson Burton

Plans

FOR an understanding of the promotional plans adopted at the Mt. Holyoke meeting of the General Council and of the Societies something in the way of historical background is needed.

The Collection System. Until the middle of the first decade of the century the common practice was to take a collection for each cause on a given Sunday. In my early pastorate a Sunday once a month was designated for missionary offerings, and I as pastor would explain the cause. Two or three times a year a representative of the society to be benefited would speak.

This system became obnoxious to the churches, which demanded a plan under which each church should raise its benevolence budget very much as it did its own.

The Apportionment Plan. Accordingly, in 1901, the National Council advised the societies to appoint an Advisory Committee charged with presenting to the churches a united benevolence budget, and in 1906 "The Apportionment Plan" was launched, asking for \$2,000,000 a year for the national societies.

The promotion of this plan was left almost entirely to the churches themselves. A secretary, provided for two years at private expense to introduce the plan, worked out tables of amounts requested from the different states with methods of sending these down to the churches through the associations.

Almost no money was available for the promotion of the plan, and the officials of the societies felt themselves under contract to advance each the interests of his own cause. I personally served on apportionment committees, first in Minnesota and then in Ohio, with expenses provided privately or by very small allowances from the state office.

At the same time, when a representative of a society spoke in my church he could only present his own cause, following this up with personal interviews or by correspondence for his own society, trusting that the public presentation

would help the apportionment by increased interest in missions.

Society Coöperation. By the time I became Secretary of the Home Missionary Society in 1914 I found the secretaries meeting to devise plans to promote the total appeal. I recall that it seemed to them than any missionary speaker should give five minutes of a half-hour talk to a birdseye view of the whole work before elaborating the work of his organization as part of the whole.

By 1918 the increasing needs of the work gave point to increasing this coöperation and the Every Member Drive was launched under the leadership of the Assistant Secretary of the National Council. After nine years in which the giving had remained at a dead level, it was lifted in one year from \$1,357,064 to \$1,696,834.

The World Movement. The Interchurch World Movement should be credited with arousing the Congregational Churches to the appointment of the Congregational World Movement Commission of one hundred at the meeting of the National Council in 1919.

This Commission put on an emergency every-member-canvass in the autumn of 1920 for \$3,000,000 in addition to the apportionment giving. Approximately \$1,500,000 was secured.

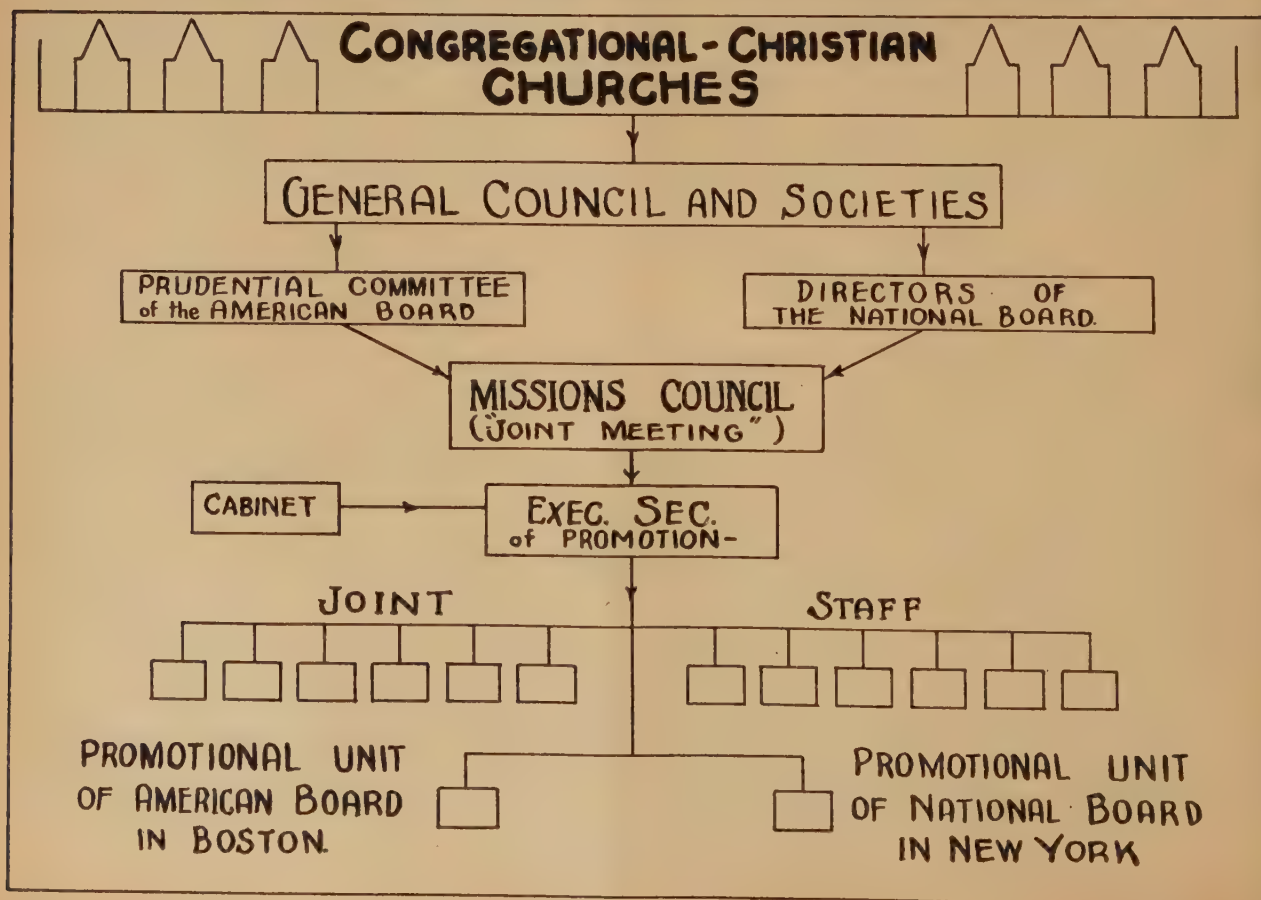
At the Council meeting in 1921 this work was turned over to a reorganized Commission on Missions with provision for a staff and, for the first time, a budget. The giving for the next nine years was considerably more than double what it had been under the old order before the Every Member Drive.

The Commission on Missions. This enlarged Commission, though quite apart organizationally from the Societies, depended on their staff for most of its work, and a two-years' trial proved the plan not of the best.

At the National Council meeting in 1923 the Commission on Missions was instructed to provide for a thorough study of our missionary



Six of the nine Strategists: Schroeder, Maurer, Weigle, Gilpatric, Harvey, Burton



organization. It set up the Committee of Twelve which reported in 1925 providing for a Commission on Missions made up of the seventy-two members of the executive boards of the societies, the Moderator, the Secretary of the Council, and nine members-at-large elected by the Council.

Of this Commission the Secretary of the Council was made the General Secretary. It was to choose a Secretary of Promotion who should also be elected by each society as its Secretary of Promotion.

The Commission itself should be elected by each society as its official committee for promotion. The plan contemplated a body controlled by the boards but also representing the churches because appointed by the Council.

For eleven years this has been worked with a fair degree of efficiency. It had the good features, required by the churches and particularly by the state conferences, of presenting a single appeal for the entire denominational work.

On the other hand, it seemed to the boards of the societies to be an outside agency imposed upon them; its executives, nominally named by the societies as their own, yet seemed to be the officers of an extraneous body; and the churches naturally felt that here was a fifth wheel, supposedly involving extra overhead. Therefore there has been a constant feeling of stress and strain.

THE STRATEGY COMMITTEE'S PLAN

Accepting the Strategy Committee's report, the General Council at South Hadley recommended to the societies and the societies approved the recommendation, that the boards should accept full responsibility for missionary promotion and education, operating on substantially the same plan as that followed by the Commission on missions.

This means that just as the plans for education and promotion have been formulated at the Midwinter Meeting in conference with state superintendents and representatives of the women's work, they should continue to be formulated—but with the omission of membership-at-large and ex-officio, and with the responsibility of leadership lodged entirely with the executives of the boards.

The Executive Secretary of Promotion is henceforth to be chosen in conference by the combined boards and elected by each separately as its own executive. He will not be a secretary of the Council or of any of its own elected bodies. Moreover the Secretary of the Council is relieved of responsibility for the promotional set-up.

Thus the new "Missions Council," under which name the boards have decided to operate, is practically the Commission on Missions promoting the entire benevolence program in co-operation with the state organizations, but entirely as an organization of the boards, and with its officers the elected executives of the boards.

At this point it should be borne in mind that the societies are just as much agencies of the General Council, under its by-laws, as are any of its commissions: therefore it should not be thought that the churches are any the less represented.

The organization heads up in the Executive Secretary of Promotion, under—or shall we say with—whom the staff is to work. To relate the program to the work on the field and to the executive boards there is a Cabinet of four, with the Executive Secretary as Chairman, the other members being the two Executive Vice-Presidents and a State Superintendent.

This will be the real board of strategy, and, led by the Executive Secretary, will guide the Midwinter Meeting in directing the work. For the field work there is a staff made up of the former C.O.M. staff and of members of the board staff working in this field, with natural provision for desirable changes.

Provision is made for a foreign board unit and a home board unit for specific pieces of work, but these also under the direction of the Executive Secretary of Promotion, so that they shall be thoroughly coördinated with the unified plan.

In short, the work is to go on as in the past, with evolution for the better, and with a much more favorable atmosphere and spirit—this was evident at the very first joint meeting of the boards, held at Mt. Holyoke. It appears sure that real progress has been made by the adoption of the report of the Strategy Committee.

A Confession of Faith

By George Luther Cady

I HAVE lived through the pogroms against the Jews in Russia, the massacres of the Armenians, the mobbing of the Chinese and the Japanese on our western coast, and now the pogroms of the Nazis against the Jews in the land of Martin Luther—but my hope is in God.

I STILL BELIEVE IN GOD

I have lived to see the most sacred and solemn compacts among civilized nations contemptuously thrown into the wastebasket on the borders of Belgium, of Shanghai, of Ethiopia and the Rhineland—but some way I still cling to my faith in God.

Many of us were born when the grass had hardly grown over the battlefields of the South. A long succession of Presidents were elected not because they were statesmen but because they were Generals.

We saw our boys carried to Cuba where they died more from poison politics than Spanish bullets.

We lived through the nightmare of the World War where we laid under the sod ten million of the flower of our generation and we came out resolving that it would never happen again.

Today every nation in Europe and in Asia is armed to the teeth and the United States reaches a new high in military budgets for all peace time.

And yet we have lived to see a swelling tide of rebellion against war, against all militarists.

Tens of thousands of people young and old have highly resolved to turn their swords into plowshares and their spears into pruning hooks and learn war no more. We may well believe in God.

Once Frederick Douglass lost his hope and gave an address full of pessimism, but old Sojourner Truth rose in the audience and pointing her long, black, bony finger at him, cried out, "Frederick! Frederick! Is God dead?"

The slave masters had their Big House and their little cabins, their slave ships and their auction blocks, their governments and, alas, even their churches, while the slave had only God.

Sir John Hawkins sailed in his ship blasphemously named *Jesus* and came back from Africa with his hold filled with a Black Cargo and sold them into unrequited toil in the tobacco, cotton and sugar plantations of a prosperous South; clergymen and deacons in New England had their slaves; a teacher in Connecticut was put in jail for teaching a Negro child; the system of slavery was defended by church and market place as a divine institution; John C. Calhoun sent forth his challenge, "Show me a Nigger that can conjugate a Latin verb and I will admit he is a man"; the wealth they piled up by the sweat of their brows, drowned for the time the protests of Richard Lee, of Thomas Jefferson, of George Washington as well as of Harriet Beecher Stowe—no one shot Santa Claus then or now; at last released by war and blood and by the pen of the son of the prairies, they were consigned to peonage and were lynched with beastly joy by the "superior race."

But you and I have lived to see them begin to take their rightful place in society. The best of the North and the South alike have risen to cry out against the crimes of discrimination and lynching.

We have lived to see white and colored sitting in the same conferences and eating at the same tables.

We have seen an Episcopal Bishop, for generations the son of slaveholders and Confederate officers, become the President of the Board of Trustees of a Negro Congregational College.

In 1935, nineteen hundred and thirteen Negro students graduated from our colleges with sheepskins that answered the challenge of Calhoun as they said, "Look! We are men."

We saw "De Lawd," humble and lowly, walk across hundreds of American stages with dusty feet, and the audience which came to criticize went out to weep.

We heard a son of slavery, essayist, orator, and poet, surpassed by none of any race, stand with his back to the wall of his own self-respect,

pour out his high resolving soul to his own people:

"Let my whole race be ceaselessly on guard against loss of spiritual integrity. So long as we maintain that integrity we cannot be beaten down, not in a thousand years. This pledge I have made to myself, I WILL NOT ALLOW ONE PREJUDICED PERSON OR ONE MILLION OR ONE HUNDRED MILLION TO BLIGHT MY LIFE. I WILL NOT LET PREJUDICE OR ANY ATTENDANT HUMILIATIONS AND INJUSTICES BEAR ME DOWN TO SPIRITUAL DEFEAT. MY INNER LIFE IS MY OWN AND I SHALL DEFEND IT AND MAINTAIN ITS INTEGRITY AGAINST ALL THE POWERS OF HELL."

SO I BELIEVE IN MAN

No wonder we believe in God. And we believe also in Man!

Professor Hocking well says, "What a living thing is seldom appears on the surface: in man is a vast amount of motion, and of a still more intangible thing, *possibility*."

"To treat men as what they are, it is necessary to *treat them as to what they may become*."

"No data at hand either now or in the future can exclude the hypothesis that racial stocks are *equivalent in possibility*."

"Treat human beings according to what they may become with the best available aid and our own."

When on every side these naturalistic and materialistic leaders, as Professor Luccock* puts it, "dethrone Man from his traditional seat as a little lower than the angels and give him a place with his relatives in the Zoo," it is imperative that the Christian Church and especially that most democratic of all churches, our own beloved Order, shall bear this Man in her arms before every throne of commerce, of politics, of militarism, of autocracy as the one supreme and commanding value.

For such was our Christ.

But if Man cannot come to his own in America, then we undertake a hopeless task in claiming the world for Christ. A land which lynches

human beings with a sadistic savagery worthy only of the lowest barbarians; where industry exploits men and children for dividends; where gangsters with their gatling guns and their pineapples take their daily toll; where an administration deliberately plans to meet its deficits by the alcoholic debauchery of its citizens—when such a country sends out its missionaries to convert a pagan world, it may expect that pagan world to reply:—

"What you do in America thunders so loudly in our ears that we cannot hear what you say in Japan or China or India or Africa."

A pagan Christendom cannot Christianize a pagan world. This is the supreme task of the church at home. We must, without such apologies or such wavering or such discriminations as in the past, bear our witness to the supreme value of man whether he be a black man in Georgia, a yellow man in California or a brown man on the Rio Grande.

And we shall do this because we follow that Galilean Democrat who had an unfaltering faith in the unbelievable possibilities wrapped up in every human soul.

THE CHURCH IS JUSTIFIED OF HER JOB

Do you seek a justification for the church or for missions? Here then it is: *We are the exclusive trustees of the Sovereignty of God and the Sovereignty of Man*. We alone in all the world have an assurance of the orderliness of the universe; we alone know the design because we alone know the Designer—the Designer who has the will, the love and the power to see that we arrive.

The Christian Church alone in this lost age, knows what it wants and knows also how it must get it. Professor Luccock has given us the final definition of this abiding Democracy,

"The Christian religion is good news about God, complete and made concrete in good news about man, about the significance and worth of human personality, about a kingdom of God in which personality may come to abundant fruition."

To bring that into the world is the only justification of the cost, the sacrifice, the toil of the church here and abroad and it is justification ample and thrilling.

"The Holyoke Transcript" Puts It Over



Here is the staff of the General Council Supplement of "The Holyoke Transcript and Telegram": Business Manager Arthur Ryan, Betty Ryan, Sylvia Smyth, Ellen Blanning, Virginia Merrill, Gerald Robichaud. More will be found about these and about the three in the pictures below in section "This, That, and the Other" of this number. They got out a daily tabloid crammed with portraits, group snapshots, writeups of personalities and types of work of the boards, addresses, accounts of actions, etc. So popular was the Supplement among the delegates that up to July 4 Mr. Ryan had disposed of more than 2,600 sets, and almost every mail was bringing in further orders



Misses Blanning and Cushing



Mr. Rugg

More Council Snapshots



This is Alden Clark's latest picture, snapped with Rev. Motier C. Bullock of Nebraska at the soft drinks booth outside the door of Alumnae Hall



Superintendent and Mrs. Gonzales of Kansas were the Council bride and groom. Note the sunflower on his lapel



Left: Miss Uline and Superintendent S. A. Lloyd of Michigan discuss projects

Right: Hugh Vernon White of the American Board and his son Malcolm of Southern Union College



Left: Superintendent Keck of S. D. and Ben Brave, only American Indian delegate

Right: Two Boy Scouts snapped with Rev. Harry Kimball of Needham. The Scouts made a distinct contribution to the welfare of the delegates



An Amiable Council

By John R. Scotford

THE 16th of June found the grass and the foliage on Mt. Holyoke's campus as lush and green as vegetation can be. The official hostesses who presided over the dormitories together with their undergraduate assistants extended a gracious welcome to the "fathers and brethren" as the Council assembled—while the cooks did their part nobly.

The 1492 persons who formally registered arrived with gladness and went home with unusual reluctance—at least there was a good crowd on hand for the final morning's session.

Possibly the refreshing showers and balmy air had something to do with it, but nobody got excited. The Council was in a tolerant rather than a militant frame of mind. Disagreements were accepted rather than argued about.

The protagonists of the Council for Social Action were exceedingly wise in giving all doubting Thomases ample opportunity to be heard.

It is rumored that they made a constant companion out of their chief critic, while the panel discussion on "Changes in the Economic Structure Called for by the Experience of this Generation" was both a most interesting occasion and an excellent demonstration of how to present differing points of view.

Probably nobody was converted, but attitudes were undoubtedly modified. It has been suggested that the mission boards might well follow the example of the Council for Social Action and give time on their programs to those who are disposed to be critical of their activities.

The major item of business was the report of the Strategy Committee. This dealt with rather technical matters—the retirement age of secretaries, the unification of the Home Boards, the organization of missionary promotion, the expansion of the responsibilities of the Executive Committee of the General Council.

There was substantial unanimity at every point except in regard to the proposals for unified promotion. Some of the state superintendents felt that the report did not go far enough in this direction, but after a special session with the Strategy Committee they acquiesced in its proposals for the time being.

Here, too, a tolerant spirit promoted harmony. The Council as a whole was not interested in problems of organization, with the result that the technicians in this field had things very much their own way.

The conception of the General Council as a service agency for all the churches was carried further at South Hadley than ever before. The people who prepared the program around the theme "The Effective Church" had as their aim the energizing of the life of our churches, particularly in its spiritual aspects. The tone of the meetings was so religious as to be almost preachy.

The high water mark of the day commonly came with the Council lectureship at five in the afternoon when Albert E. Day, pastor of the Mt. Vernon Place Methodist Episcopal Church of Baltimore spoke on "Religion and Experience." Although a stranger to most of the Council he quickly won his way by his fluent yet distinguished diction, happy illustrations and the obvious reality of his religious experience.

In accordance with the temper of the times, the Council has been striving to arrange matters so that there might be more thinking and less talking during its sessions—but this is proving a difficult goal to achieve.

At Oberlin life was comparatively quiet between dinner time and three o'clock in the afternoon, but at South Hadley the "rest period" was the busiest period of the day.

The Council for Social Action had a lunch—and a speech every day, the laymen met to discuss what they had heard, the women had a banquet, and even the Council tried to have a session.

The only advantage of the present arrangement is that on the one hand it permits more speeches to be made, while on the other it gives more people an excuse for not listening to them.

Possibly with an eye to maintaining the health of the delegates, the college enforced a rule that everybody had to get to their appointed domicile by eleven at night, which saved many people from sleepless nights.

By way of footnote it should be recorded that one conscientious delegate accepted every piece of printed matter which was handed him and then mailed them home to his wife. The postage cost him forty-three cents.

[Both the Home Boards and the American Board voted to adopt the recommendations of Strategy Committee]

The Home Boards

Choose an

Executive

Vice-President

BOTH his natural talents and his practical training have given William F. Frazier an unusual preparation for the position of Executive Vice-President of the Home Boards to which he was elected during the meeting of the General Council at South Hadley.

His years of service as a pastor and as a state superintendent have developed his pastoral instincts. He likes people, and is interested in their problems. At times he reveals an unsuspected sympathy for those who are in trouble. His approach to those who are working under the Home Boards will be distinctly friendly.

A philosophical mind is another of the attributes of Mr. Frazier. Intellectually he is inclined to get chummy with Plato. He looks at life imaginatively. Beyond what is he can see what ought to be. Working out a sound philosophy of home missions is the sort of a task which appeals to him.

Few of our leaders have had a richer experience in administrative work. As superintendent of Vermont and Connecticut Dr. Frazier has faced a wide variety of problems, while as a member of the Prudential Committee of the American Board he has had an active part in shaping its policies.

Financial acumen is not the least of his qualifications. While superintendent of Vermont he made himself familiar with the principles of sound investing. Alongside of his year-books he placed a row of Moody's Manuals and similar compendiums of financial facts. As superintendent of Connecticut and treasurer of the \$1,300,000 which constitute the principal of that state's funds he has faced many investment problems. His mind moves easily in this area. He will enjoy working out the details of the closer corporate union of the Homeland societies. He will be a wise counsellor in regard to their financial policies.

The varied talents of William F. Frazier are the result of the varied experiences which he has faced. He was born just forty-eight years ago this month at Bath, New York. His early religious life was nurtured by the Wesleyan Methodist Church of



America. After graduating from Oberlin College in 1910 he was pastor of a church at Forksville, Pennsylvania, for two years, and then taught history at Houghton College for three years.

As a result of several summers' work he received his master's degree from Oberlin in 1916. While studying at Drew Seminary and Columbia University he served the Congregational churches at Chester and Little Ferry, New Jersey. From 1919 until 1922 he was pastor at Vergennes, Vermont.

Then followed twelve years as superintendent of Vermont in succession to Charles C. Merrill. During this period the churches of the state made steady progress in the elimination of competition and the enrichment of the lives of the ministers through the Middlebury Convocation. During this period Middlebury College conferred on him the degree of Doctor of Divinity.

In the early months of 1934 Dr. Frazier became superintendent of Connecticut. His task has been one of conference organization and financial readjustment. This work has been done in a quiet but effective fashion.

Dr. Frazier has four children. The oldest boy is a

[Continued on page 356]

Leonard Mallory Outerbridge

Executive Secretary of Promotion



At the South Hadley meeting of the General Council, the responsibility for directing the program of missionary education and promotion of our mission boards was placed squarely upon the shoulders of Rev. Leonard M. Outerbridge, until recently, Associate Secretary of the American Board. In accordance with the recommendations of the Strategy Committee, as Executive Secretary of Promotion, he will be the chairman of the joint cabinet, the joint staff of the Missions Council and the Promotional units of the American Board and the Home Boards.

To this task Mr. Outerbridge brings both the enthusiasm and the joy of youth, unimpaired by any pessimism born from experience. Fortunately he does not know what cannot be done. He will, therefore, attempt and likely accomplish the impossible. He is a man of boundless energy and the last thing which he ever does is to spare himself. Wherever there is a call for help, he goes. When he sees a job to be done, he matches his powers against it.

He is a man of imagination and initiative, of vision and spiritual resources; a man who, out of rich personal experience as a missionary and as a promotional

secretary, will at once move out into the area of his new task with power and confidence. He has the respect of his associates, a deepening and growing acquaintance with State superintendents and pastors. He will mingle love with efficiency, insight with enthusiasm; and, above all, will he be characterized by conspicuous devotion to the cause of Christ and the Church.

As a public speaker he is magnetic, persuasive, passionate, convincing. He speaks with the same abandon that characterizes his other activities. He has the objective mind of the thorough-going extrovert. He never nurses a bruise; instead, he goes ahead and does the next thing.

We welcome the leadership of one who has proved his own devotion to our common cause and who so highly esteems the worth and work of his associates.

His parents, the late Eugene Worrall Outerbridge and Fannie Elsie Rogers of Brooklyn, New York, went from New Jersey to Bermuda in 1893, where Leonard Outerbridge was born.

Following High School, he spent five years studying agriculture. Prior to entering the ministry, he was head of the Department of Agriculture in the Bermuda Government. Later, while studying theology, he taught in the graduate division of the Department of Botany in the University of Chicago.

He earned his Bachelor's Degree from Wabash College, Indiana. He is a graduate of Queen's Theological College at Queen's University, and received his Master's Degree from the Divinity School of the University of Chicago.

His one hobby is his family. In 1925 he married Christina Henrietta Martyn, B.A., of Queen's University, and graduate of the Ontario College of Art, Toronto. They have two children; Hetty, born in Peking in 1927, and Worrall, born in Fenchow, Shansi, China, in 1929.

Following his ordination to the ministry in 1925, he and his wife were commissioned as missionaries of the American Board to North China in the Second Congregational Church of Holyoke. His work in China among the rural churches in Shansi included agricultural research on the acute problem of food shortage due to drought. His discovery of grains suited to the arid condition in North China is recorded in the China Volume of the Annals of the American Academy of Social and Political Science. For three years he served as Honorary Agricultural Secretary of the China International Famine Relief Commission. He also served on the Council of the North China Kung Li Hui.

[Continued on page 355]

The New President of the Home Boards

At the General Council meeting in South Hadley the eight-year limitation on the period of service of Home Board directors was made applicable to the officers of the board as well. In accordance with this rule William Horace Day of Bridgeport retired after nine years of able leadership as the first president of the Home Boards and Edward Weeks Cross, pastor of the Union Church of Richmond Hill, New York City, was elected in his stead.

Few men have had a wider contact with the life of our churches than "Ned" Cross. He was born in Cannon Falls, Minnesota, and graduated from Carleton College in 1907. Turning his face towards the east, he studied a year at Oberlin Seminary, a year at Union Seminary in New York, his senior year again at Oberlin where he took his degree in theology in 1911.

For the four years from 1911 to 1915 he was pastor at Livingstone, Montana, then for a decade he preached to the college community of Grinnell, Iowa, and incidentally received the degree of doctor of divinity from Grinnell College in 1923. Since 1925 he has been pastor of the Union Congregational Church of Richmond Hill, which is in the Borough of Queens of New York City. With a membership of 1,250 this church continues to grow. There are seventy school teachers in the congregation.

Edward W. Cross has not confined his interests to his own parish. From 1929 until 1934 he was chairman of the Commission on Evangelism. He has been an active member of the Board of Directors of the Home Boards and of the Administration Committee of The American Missionary Association since



1928. More recently he was elected to the Administration Committee of the Church Extension Boards.

Indicative of his early and present connection with missionary work are the facts that his father, Rowland S. Cross, was for more than forty years a pastor of churches, several of them missionary churches, in Minnesota, and that his brother, Rowland M. Cross, and sister, Laura B. Cross, are missionaries of the American Board in North China.

"Ned" Cross is marked by a certain persistent boyishness. All sorts of people feel at ease in his presence. Upon occasion he can express himself with force and persuasiveness, as he did at the last Mid-winter Meeting in Evanston. He will give the Home Boards a wise and understanding administration.

Leonard Mallory Outerbridge [Continued from page 354]

In 1931 Mr. Outerbridge returned to America to attend the Seattle meeting of the General Council as a delegate from the North China Kung Li Hui. The American Board held him in this country for deputation work among the churches. For a portion of 1933 he studied at the University of Chicago in the fields of Christian Missions, the history of the Far East and International Relations. At the Montclair meeting of the American Board in 1933 he was made an acting associate secretary, and at the Oberlin meeting in 1934 was elected associate secretary of the American Board. Since 1934 he has been one of the

members of the Coöperative Council of the Commission on Missions. Few men have done more traveling throughout the country during the past three years than has he.

As Executive Secretary of Promotion for both Home and Foreign Mission Boards, he will make his headquarters at 287 Fourth Avenue, New York, in charge of the office of the Missions Council, which was created by action of the General Council and ratified by both the American Board and the Home Boards to accomplish a unified program of missionary education and promotion.

The Home Boards [Continued from page 353]

graduate of Oberlin and a student at Yale Divinity School. The second son will enter Oberlin this fall, while one daughter and a third son are still in the grades. The family expects to move to the vicinity of New York City early in September.

For the last year or two Mr. Frazier has been using his vacations to study the natural phenomena of the west. This year he expects to look into ecclesiastical matters as well so that he may increase his knowledge of the field work of the Home Boards.

Women and the New Set-up

By Helen V. Morse

As the only woman member of the Strategy Committee I should like to say a few words concerning its attitude with regard to Woman's Work and its place in the general organization of the denomination.

There seems to have been considerable anxiety in some quarters—natural, because of the preponderance of men on the Committee—lest the work of the women should fail to receive its just measure of recognition and representation in the proposed new set-up.

I should like to say for the other members of the Committee that they have shown throughout all our deliberations a keen appreciation of the work which the women have done and are continuing to do, and a very earnest desire that this work should be adequately provided for in the new plan.

In fact, there have been one or two occasions when I could sense a willingness on their part to go farther than I, as a representative of the women, was ready to ask, farther than was necessary, or even desirable.

Consequently, if there should be criticism of the work of the Committee in this connection, it should fall upon the shoulders of its one woman member.

Dr. Maurer and I represented the Committee in meetings with the Women State Presidents and others at the Midwinter Meeting in Evanston last January, at which time the sections on Woman's Work contained in this Report were carefully explained, considered—and approved in essentially their present form.

At only one point—as far as women's representation is concerned—has the Report been changed since then. Originally it was planned that the Joint Cabinet should consist of eight members, one of which would naturally be the Woman Associate Secretary.

Later, because of duplication between Cabinet and Staff, and because of a changed conception of the functions of the Cabinet, it was decided to limit it to three members and the Executive Secretary of Promotion.

We believe that there is a fair and right represen-

tation on that body because, First: The three major divisions of our work—the American Board, the Home Boards, the State Conferences—which have, in practically equal ratio the task of disbursing our funds, are represented.

Second: These divisions are represented by their ranking officials, the Executive Vice-Presidents of the two Boards, and a Superintendent, chosen by the conference of State Superintendents.

Third: The Superintendent represents the men *and women* in the churches.

Fourth: Any addition to the Cabinet beyond those already named would create demands for further representation.

Fifth: The woman Associate Secretary would have an approach to the Cabinet, when necessary, through her close coöperation with the Executive Secretary of Promotion.

On the joint field staff, where the representation of women is most important and significant, adequate provision has been made for such representation.

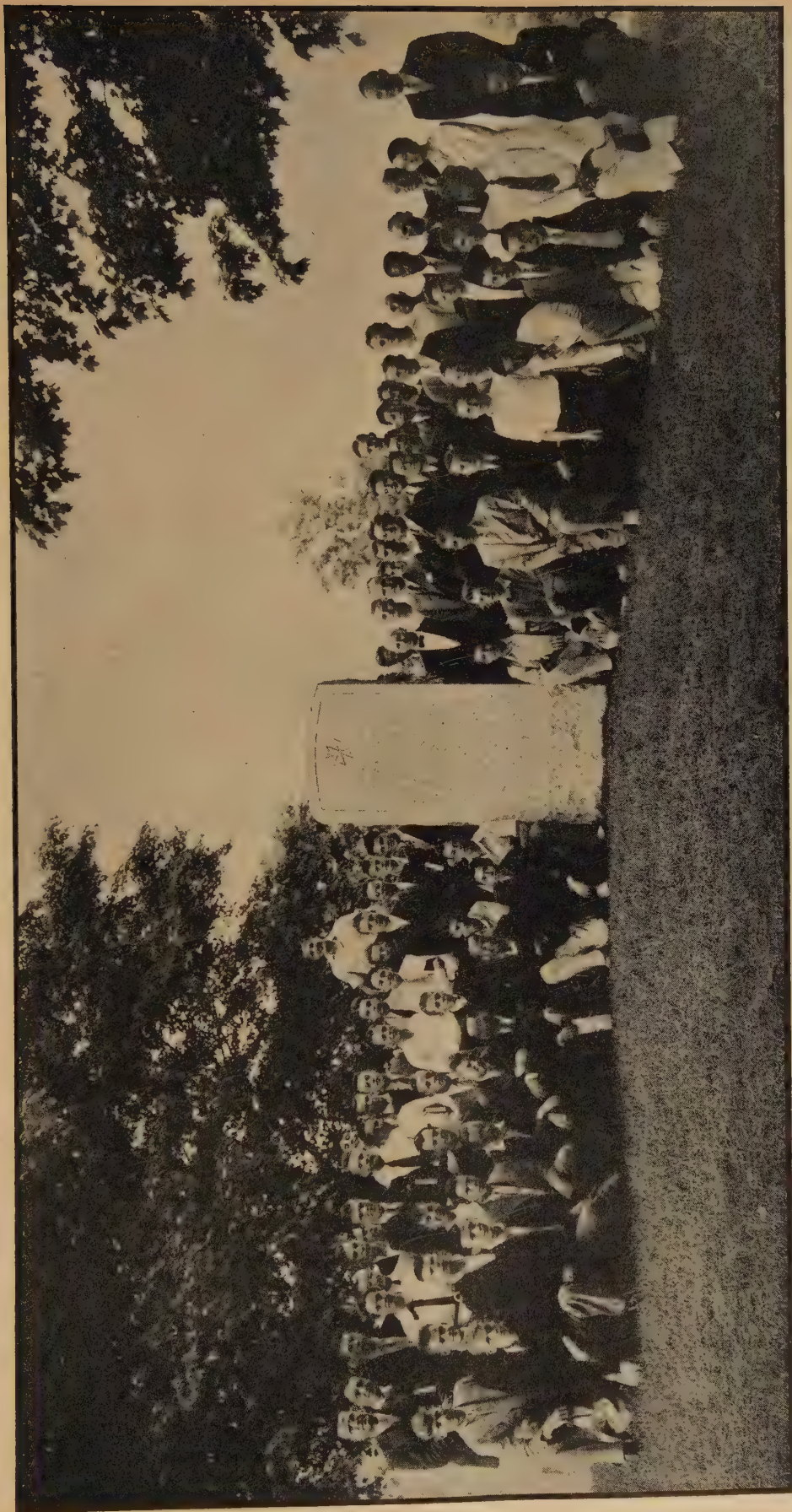
Should not the Chairman of the Women State Presidents have a place on the Staff?

No. She is a volunteer official, serving only a brief term; the others are staff officials; and she and her committee have their contact with the joint field staff through the Woman Associate Secretary, who is authorized to "maintain special relations with the women's organizations."

In addition to the Woman Associate Secretary the Report provides for a woman secretary and a woman project secretary from each of the boards, bringing the number of women specifically named on the staff to five, with the possibility of others being added under the provision in another paragraph of the same section.

These specific provisions have seemed to the Committee to safeguard the Woman's Work in a most adequate way, and to provide for women's representation where it is most vital and necessary.

[We regret that Mrs. Morse was not in the group of Strategists whose picture appears on page 346]



A Section of the Student Conference at Mt. Hermon in June

In Grateful Memory of an Expulsive, Expansive Mountain top Experience of Young Men Growing out of the first conference of 250 students of Eastern Colleges at Mt. Hermon with Dwight L. Moody in 1886, hundreds of student undertakings for Christ the world over have stirred the soul of man to action and have built a Christianized social order. And the end is not yet! Three hundred and sixty student gatherings are taking place this very summer in the various countries where the Movement has spread. The monument will be officially dedicated on August 15. Besides the dates 1886 and 1936, it bears the inscription we have printed on page 372 of this magazine.

Worship through Vocal Expression

By Gertrude Bechtel Baccus

(Note to the leader—This service has a twofold purpose, (1) to establish an atmosphere of worship; (2) to introduce various translations and stimulate Bible study. The pastors and public libraries may be of assistance. Urge wholehearted response for the responsive reading. Readers should have pleasant voices, simple unaffected delivery, and possess a spirit of true devotion and worship. Preparation may include study of the meaning, occasion, and author of the selection. Practice reading aloud. Compare translations. Simple, sincere, expression is the keynote. The form serves as an outline—other selections may be used. These are given in case translations are not available. Those participating should sit together, reading in turn without introduction.)

Hymn: Break Thou the Bread of Life.

Opening Remarks:

The human voice is one of the greatest gifts of the Creator to man. One of the greatest achievements of man is transferring the power of that voice into words and sense.

This talent, so common that we are hardly aware of it, serves us continually during our waking hours. By its use we give our morning greetings, plan the day's events, arrange the body needs, and bid goodnight to our friends and family. We are constantly influenced by the voice of the salesman, lawyer, teacher, politician, minister, parent, and radio announcer.

A gift is most appreciated when the recipient may choose how, when, and where it is to be used. The human voice is no exception. Add to this the endowment of Freedom of Speech and we have man put to a severe test. Each must decide for himself what expression he will give. Ours can be the voices of Truth or Falsehood, Wisdom or Folly, Profanity or Praise.

For this service we choose to speak words carefully translated by others, but made our own by speaking them aloud. They are taken from the Bible, our handbook of religion. There is something peculiarly significant about voices lifted to God—be they in unison, or one lone voice.

Worship through Reading Aloud

Leader begins:

Hearken, O Heavens, that I may speak;
And let the earth hear the words of my mouth.
May my message drop as the dew,
As the mist on the fresh grass,
And as showers on the vegetation.
For I proclaim the name of the Lord:

Give glory to our God!

He is a rock; what he does is right;

For all his ways are just;

A trustworthy and never deceiving God;

True and upright is he.

Deut. 32:1-5 (Goodspeed and Smith)

Responsive or Unison Reading—Selected by leader from church hymnal

Members of the group read in turn:

True and False Worship

"How shall I enter the Eternal's presence,
and bow before the God of Heaven?

Shall I come to him with sacrifices,
with yearling calves to offer?

Would the Eternal care for rams in thousands,
or for oil flowing in myriad streams?

Shall I offer my first-born son for my sin,
fruit of my body for guilt of my soul?

O man, he has told you what is good;

What does the Eternal ask from you

But to be just and kind

And live in quiet fellowship with your God."

Micah 6:6-9 (Moffatt)

"As they journeyed, he entered a certain village; and a woman named Martha received him into her house. She had a sister named Mary; and she sat at the Master's feet and listened to his words. But Martha, over-busy with elaborate entertaining, approached him and said, Sir, do you not care that my sister has left me to serve alone? Bid her then to give me help. But the Master answered her, Martha, Martha, are you greatly disturbed, Mary has chosen the good portion, which shall not be taken from her."

Luke 10:38-42 (Torrey)

"Jesus said to his disciples, 'Pay careful heed to what you hear; for in proportion as you measure out to others, you will receive, and yet more will be given you; for to him who has understanding more will be given, but from him who lacks, even what he has will be taken away.'

"Can a blind man guide a blind man? Will not both fall into a ditch? A disciple is not above his teacher; but every pupil when perfectly trained will be like his teacher.

"No sound tree bears rotten fruit; neither does a rotten tree bear sound fruit; for each tree is known by its own fruit. Figs are not gathered from thorns, nor grapes picked from a bramble-bush. From the good stored in his heart the good man brings forth goodness

[Continued on page 368]

Elon Emerges Triumphant

THE fortunes of Elon College and the Southern Convention of our churches have been interwoven inextricably. Whether the churches created the college or the college made the churches would be difficult to say.

Nearly all of the leading ministers and a host of lay folk have been Elon-trained. The years when the college has prospered have been times of progress for the churches.

Among the Christian churches of Virginia and North Carolina all roads lead to Elon. Ever since its founding it has been a Mecca for the Christian folk of this area, while in recent years students of Congregational antecedents have found their way hither.

The administration building of the college has sheltered the office of the Mission Board of the Southern Convention and the editorial office of the *Christian Sun*—our only remaining denominational weekly.

Until recently the pastor at large and extension worker of the Church Extension Boards also lived at Elon. Truly it has been and is a church college.

Five years ago it looked as though Elon's days were numbered. A disastrous fire in the early twenties had led to the rebuilding of the college in a beautiful but expensive way.

The campus and the buildings were a dream—but the debt was a nightmare. Bonded indebtedness, unpaid faculty salaries, unsecured and judgment accounts mounted up and up until a year ago they reached an all-time high of \$704,170.

Although the plant is valued at \$1,193,650, and could not be replaced for less than that sum, yet neither could it have been sold for enough to satisfy this debt. Many people assumed that this situation was impossible.



In its hour of need Elon looked to the churches. The one man whom it was thought could lead the college out of the wilderness in which it was wandering was Leon E. Smith, pastor of the Christian Temple of Norfolk.

A product of Elon College and Princeton Seminary, primarily a pastor and an evangelist, he had already distinguished himself by building the Christian Temple, cathedral church of the Southern Convention.

Leon Smith loved Elon College, but had no desire to be its president. He preferred to remain in his Norfolk pulpit. "Drafted" is a mild word for the process by which he was moved from Norfolk to Elon.

In plain English the job was unloaded upon him—although he was sufficiently canny to extract pledges of support from those who did it. In fact he directed the affairs of the college for a year before he finally accepted its presidency.

Tall, with all the graciousness traditionally associated with the South, incurably good-natured, and yet with a will of iron, Leon Smith has proved himself the man for this impossible task.

By nature something of a lawyer, during the past five years he has given himself further legal training as he has slowly and patiently unsnarled the tangled affairs of the college.

Daylight finally dawned for Elon midway of the past winter. After much negotiating and some haggling, and with the coöperation of the Virginia Trust Company, the obligations of the college have been reduced from over \$700,000 to \$160,700, on which the interest rate for the most part is four per cent.

The various debts were settled at various rates, but everybody received something, and the total amount

paid was in excess of what would have been realized had the creditors foreclosed on the property.

Everybody involved gained through the skillful handling of the situation by President Smith.

Now that its financial crisis is behind it, Elon is preparing to build for a more stable future.

Few institutions have served both the church and society more successfully. Out of the 7200 students who have attended Elon at some time, 167 have been trained for the Christian ministry, 1750 have become teachers, 2200 are homemakers, 215 have become physicians, 95 are social workers.

With such a tradition of service behind it, Elon has enjoyed rapid numerical growth. In 1932-33 there were 231 students, with two dormitories unoccupied;

in 1935-36 there were 483 students who crowded five dormitories to the limit.

Out of the financial chaos of the past there has emerged a productive endowment of \$226,588. Elon has one of the best equipped plants of any small college in the South.

Last March a campaign was launched to raise \$250,000 with which to retire the remaining indebtedness, release the productive endowment which is now held as security, provide for needed repairs, and make possible the maintenance of academic standards.

Elon College has the will to live. It is enshrined in the hearts of our churches. It has produced many of the leaders of today. Under the guidance of Leon Smith is going forward to even greater achievements.

President Dean of Doane Retires

Having reached retiring age President Edwin Blanchard Dean was at his own request relieved at the close of the academic year of his responsibilities as head of Doane College at Crete, Nebr.

During his eleven-year administration of the one educational institution supported by our churches in Nebraska President Dean has led in the erection of new men's and women's dormitories, the latter including adequate dining facilities for the college.

The attractive campus has been further improved until it is now one of the beauty spots of the state.

The close relationship between the college and the churches has been maintained: the churches contributing to the support of Doane through their apportionment giving, the college offering courses in the Bible and religion and serving as host for two summer conferences of our young people and for an annual retreat for the women.

The recent payment of \$528,000 on a legacy which has been held in trust for many years because of the life interest of other heirs, when added to the present endowment, places the college in a strong position as regards the future.

President Dean was born in Satara, India. Both his parents and grandparents were missionaries of the American Board, his grandfather, Dr. Amos Abbott, arriving in India in 1834, and his father, Rev. Samuel C. Dean, in 1856.

Edwin Dean took his Bachelor's Degree at Doane in 1888, again at Amherst in 1889, graduated from



Chicago Seminary in 1893, and was ordained to the Congregational ministry the same year.

His three pastorates were at Wilmette, Ill. (1893-1899), Clinton, Iowa (1899-1905), and Northfield, Minn. (1905-1920).

From the pastorate of the college church at Northfield he went in 1920 to be assistant to the president and chairman of the Board of Deans of Carleton College.

After five years of working with President Cowling he became president of Doane College in 1925. He continues his relation to the college with the title President Emeritus.

President Dean is a gracious man of striking appearance who makes friends and creates confidence wherever he goes. His bearing befits the head of a Christian college of the New England tradition.



*A Georgia veteran on
his eightieth birthday*



Crippled, but radiant



*Eighty-six and one-legged,
but spry*

Three Southern Patriarchs

Who Are Assisted by the Board of Ministerial Relief

IN no section of our country is actual cash so scarce as in the rural South. Even the supposedly affluent land-owner oftentimes lives "a year behind the world" by borrowing each year the money for his operations with his next year's crop as security. As for the tenant farmer and share-cropper, they live on a scanty amount of credit and rarely touch "real money."

The minister can hardly be expected to prosper in such a setting. Yet the country people of the South are outwardly more religious than most of the American people. They have their churches scattered about the open country, and they maintain their ministers through a system of part time service to a number of congregations. Usually the minister has four churches—and also some other occupation as a visible means of support. The latter is often farming.

Such an ecclesiastical arrangement does not attract the minister who is anxious for advancement. From time to time pastors change from one group of churches to another, but in this there is little chance of promotion. These men expect to spend their lives preaching the gospel upon a pittance. Their real reward is in the inner satisfaction of giving voice to their faith. Naturally they are men of fervor.

For one of these Southern rural ministers to lay aside anything for his old age is simply unthinkable. Before money can be saved it must first be had. The entire life earnings of many of these men would

constitute a pitiable sum judged by northern standards. It is appropriate, therefore, that the Board of Ministerial Relief should make grants to such of these men as have served long and honorably and who are now in need. Of course, these grants are small, but they are given to men who are adept in making a little cash go a long ways.

On a recent trip the writer had the privilege of visiting three of these Southern patriarchs.

The wind was howling through the trees when we paused at the home of Gideon X in middle Georgia. As is the custom in these parts the one story house was unpainted. Our welcome was hearty, for it chanced to be the eightieth birthday of Gideon X and he was celebrating with his household, which consists of his wife and unmarried daughter. Hale, hearty, happy, and undoubtedly full of reminiscences, we regretted that we could not pause and gather the story of his thirty years of service to our churches in Georgia.

It took many miles of driving over the red clay roads of eastern Alabama to locate the Reverend Mr. M. In spite of his 86 years and a wooden leg we found him visiting the neighbors. His one complaint was that life was lonely since the death of his wife.

He was proud of his three sons in the ministry and his 200 odd grandchildren and great-grandchildren. When it came to the exact number of the latter he seemed a bit uncertain. Even though his preaching days were obviously done, the old fires of devotion still burned in his heart.

Alabama enjoys balmy nights even in March. It was on one of these that we were preaching at a rural church with the appealing name of Christian Hill. For supper we were invited to the home of Brother L. After the Southern style the house had almost as much porch as interior.

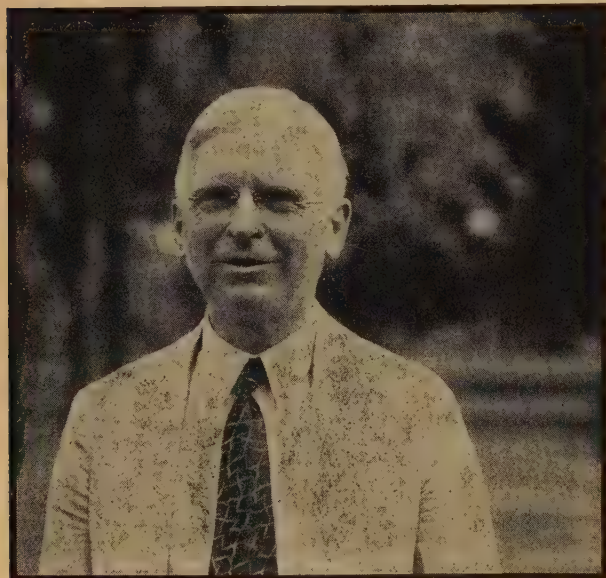
With the assistance of his children the dining room table had been piled high with food. We were invited to "take out and eat," which meant to fill our plates and then sit down either in the house or on the porch while we ate. After the adults had been served the numerous children and grandchildren helped themselves.

Although Brother L. can only walk with crutches his outlook on life seemed happy. One of his sons is pastor in a mill-town church, while his daughters appeared to be the mainstay of the local congregation, and his granddaughters enthusiastic attendants at the Sealacon young people's conference. Brother L. likes to go to church on his crutches, only he prefers to get there before the sun goes down, and is appreciative of a ride home after service.

The grants to these men range from \$90 to \$260 a year, plus a check from the Christmas Fund. To them this represents a surprising degree of security as they face the sunset years with courage and faith.



Secretarial Side Lights



The Superintendent of Maine

Rodney W. Roundy is a man who does his duty. He is not a swivel-chair administrator, nor does he hide his lamp under the seclusion of a hotel room. He keeps on the go up and down his state, taking a positive delight in being entertained in the homes of the people.

He knows his churches, and he knows his men. With the ministers he exercises the spiritual powers of a bishop by being a true pastor to pastors. To the mind of Rodney Roundy, Maine is a glorified parish in which he makes his rounds in an exceedingly friendly fashion.

Superintendent Roundy is very much of a New

Englander. He was born in Rockingham, Vermont and attended the Bellows Falls high school. He graduated from Amherst College in 1899 and from the Yale Divinity School in 1904.

Then followed three pastorates: Ludlow, Vermont, 1904 to 1907; Weathersfield Avenue Church of Hartford, Connecticut, 1907 to 1913; First Church, Keene, New Hampshire, 1913 to 1917.

While in Hartford he raised \$25,000 for a building which has since seen much use, although the congregation has merged with that of the Second church.

From this pastoral experience Rodney Roundy went to seven years of secretarial service. For two years he was an associate secretary of The American Missionary Association with particular charge of the Negro churches in the South.

From 1919 to 1924 he was an associate secretary of the Home Missions Council, which at that time was projecting a rather ambitious program.

In 1924 he became pastor of the church at Laconia, New Hampshire, continuing until 1929. Laconia has one of the most beautiful places of worship in New England, of which, in the reconstruction and remodeling, Dr. Richard L. Swain, Pastor Emeritus, in whose previous pastorate the church was built, and Rodney Roundy, were active advisers.

Since February of 1929 he has been the superintendent of the Congregational Christian Conference of Maine. In addition to a ceaseless care for the churches he has taken great delight in delving into the history of the churches. Maine and Rodney Roundy are bound together by a host of mutual ties.

Rural Reconstruction in China

From T. H. Sun's Address at the Council

THE rural reconstruction movement in China is not only the outcome of modern Chinese history, but in a real sense the result of the impact of the spirit of Christ upon the life and thought of the Chinese people.

That is why, against terrific odds and in the face of foreign interference, both the Chinese Government and the Chinese Church have quietly but persistently continued, and in many cases redoubled, their efforts to bring a more abundant life to the teeming millions in our rural districts.

Long before rural reconstruction became a conscious movement some of the early Christian missionaries were pioneering in the very same fields which today engage the services of the indigenous rural workers. A large number of our most outstanding rural reconstruction leaders are Christians, and more of them have received their original inspiration from missionaries and native Christian workers.

Some of the best research and experimental work in agriculture, coöperatives, and rural health is still done under direct Christian auspices. Some churches maintain special departments for mass education which seek to educate the illiterate both within and outside the church membership.

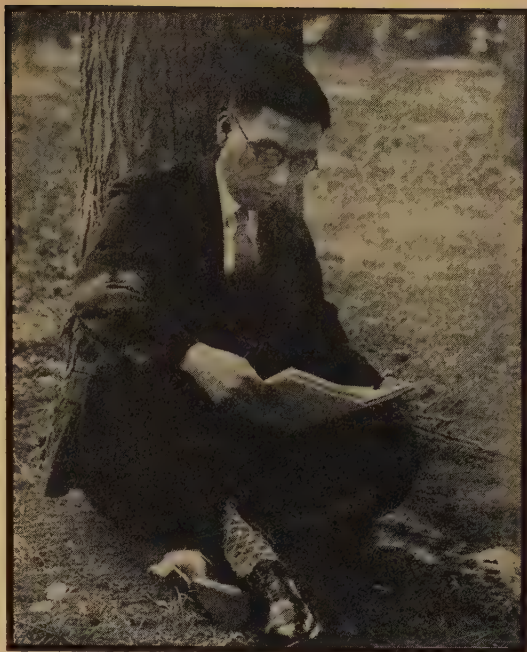
THE RURAL MOVEMENT A CHALLENGE

It challenges Christianity with a philosophy of life which refuses to divide life into watertight compartments; to divorce its spiritual from its mental and physical aspects.

It challenges Christianity with a set of simple but sure techniques for the uplift of human life. It has made plain to us that while life's problems all react upon one another, we can address ourselves to any one of them and expect encouraging results.

It challenges the Christian Church with an idealism which is grounded in a belief in the spiritual values of life. The spiritual note is very pronounced in the statements of many non-Christian rural reconstruction leaders, and makes it impossible for the church to further dodge the issue by separating its activities in the spiritual realm from the work of bettering the material life of the people.

We may say that improved agriculture has nothing to do with Christianity; the rural reconstruction move-



T. H. Sun

ment is in effect saying to us that without Christianity the improvement of agricultural life is doomed to fail.

Thus the challenge of the rural reconstruction movement to Christianity is resolved to a question of consistency and sincerity on the part of the latter, and for the sake of our intellectual and spiritual integrity we can ill afford to be either inconsistent or insincere.

THE RURAL MOVEMENT AN OPPORTUNITY

It offers the Christian Church the most strategic point in the whole front line of its work. China is a rural nation, not only in the numerical preponderance of its farming population, but also in the sense that her tradition, customs and ideals—in a word, the soul of her national being—can be understood only in terms of her rural life. In participating in this great rural movement the Christian Church has availed itself of an opportunity to touch and transform the life of the Chinese people at its very source.

It is the first indigenous movement of the Christian Church. Christianity in the mind of the average Chinese is still a foreign religion, and to the extent we are regarded as foreign, to the same extent will our work unduly suffer from unjustly inflicted handicaps. In the rural reconstruction movement the Christian evangelist is for the first time identified with those whom he seeks to evangelize, and this is a tremendously advantageous position.

Rural service has meant the revitalization of many

dying churches. Many churches have shown signs of old age in recent years because the understanding of the Christian teaching and its implications has been inadequate on the part of many of our rural Christians, and the novelty of a new sect has gradually been worn out.

The rural service program has brought many such churches back to life and is giving our rural Christians a new experience which enables them to understand what it means to be the salt and the light of the world.

In rural service we have discovered a new dimension in an evangelistic approach. We have discovered a way to present Christ to the village people in a new life experience, a way that is notably slow in fruition, but more certain in producing true and more abiding results.

The rural movement has necessitated the mobilization of all the forces at the disposal of the Christian Church for the central purpose of building the kingdom of Heaven on earth. The specialization of insti-

tutions and modernization of methods have sometimes caused our working force to lose sight of the essentially spiritual significance of their activities. In rural work both the teaching of the teacher and the services of the doctor are definitely regarded as acts of witness.

Rural service has made for a larger and more real coöperation between the various denominational groups. It has transformed this coöperation from a highly desirable ideal to a practical necessity. It has formed the only platform on which certain denominational groups can come together at all.

The idealism of the Christian rural movement is the one thing that has proved adequate for capturing the imagination of our idealistic youth. The work in the province of Kiangsi of Hugh W. Hubbard and George Shepherd, two of the missionaries under this Board, has demonstrated the reality of the power of Christianity to inspire men to self-sacrificial service; has demonstrated the adequacy of the rural movement as a channel through which the inspiring power of Christianity may be released for the welfare of men.

The New Home Board Directors

AT the South Hadley meeting of the General Council seventeen new names were added to the Board of Directors of the Home Boards to fill vacancies. They are:

Mrs. Bryan N. Brown of Los Angeles, California.

Mrs. Elbert A. Read of Shenandoah, Iowa, who is president of the Iowa women.

Mr. Willard S. Bass of Wilton, Maine, president of the George H. Bass Shoe Company; formerly president of the Congregational-Christian Conference of Maine; actively interested in Bowdoin College and Bangor Seminary.

Mr. Charles W. Case, member of the Central Church of Brooklyn, New York; formerly cashier of the Second National Bank of New York.

Rev. Harding R. Hogan, pastor of the Plymouth Church of Racine, Wisconsin, since 1918.

Rev. Phillip E. Gregory, pastor of the First Church of Minneapolis since 1920.

Mrs. Robert Peters, wife of the pastor of the Park Avenue Church of Bridgeport, Conn.

Andrew Wilson, Jr., of New York City, vice-president of the Bank of the Manhattan Company; member of the Scarsdale Church.

Rev. Raymond G. Clark, pastor of the Piqua, Ohio, church since 1927.

Miss Edith M. Dabb of New York City, teacher

at Santee 1901-02; secretary of Indian Work for the Y.W.C.A.

Mrs. Raymond S. Jewett, member of the Community Church at the Circle of Mount Vernon, New York; formerly president of the New York women and of the women state presidents.

Rev. Warren W. Pickett, pastor of the First Church of Detroit, Michigan, since 1932.

Mrs. G. V. S. Ryerson, member of the Flatbush Church of Brooklyn; president of the New York women.

Mrs. John C. Schroeder, wife of the pastor of the State Street Church of Portland, Maine.

Professor Robert Seneca Smith, Horace Bushnell Professor of Christian Nurture in Yale University Divinity School; formerly pastor at Poughkeepsie, New York.

Hibbard Richter, member of the Leyden Congregational Church, Brookline, Massachusetts and active member of its religious education committee. Formerly assistant district attorney.

Mrs. Edward G. Hayes, a leading member of the church in Canandaigua, New York and greatly interested in the Granger Homestead there.

[Note: New American Board officers assume their duties in October, at which time there will appear a brief sketch of each.]

Mr. and Mrs. Benjamin F. Cox

Retire



*"The Teacher's crown of work
to wear
That in each Learner gains a
friend."*

*"The twig is so easily bended
I have banished the rule and
the rod.
I have taught them the good-
ness of knowledge,
They have taught me the
goodness of God."*



AT the commencement of Avery Institute in Charleston last spring Principal and Mrs. Benjamin Cox, in response to their own request, were retired as workers of The American Missionary Association after thirty-nine years of service on the part of Mr. Cox and forty years on the part of Mrs. Cox. Of this period twenty-two years were spent with Avery Institute.

Mr. Cox as principal of the school and Mrs. Cox as matron of the teachers' home were both quietly efficient. Discipline was maintained, order and cleanliness prevailed, and a high level of academic work carried on with a minimum of commotion. Both are noiseless workers. They are the sort of people whom one would expect to conduct a school which would score high by every sort of scholastic test.

But they were far more than effective pedagogues. They maintained an atmosphere of cultured refinement which found partial expression in the superb singing for which Avery has always been noted. Their musical inclinations can be traced to the training which both received at Fisk University.

As a boy Benjamin F. Cox had to assist his mother make a living for herself and her three boys as a seamstress. At one stage in his growth he was the right size for a dress form, and served as such.

Thanks to the inspiration which he received from

two white missionary teachers whom he came to know in Sunday School, he developed a yearning to be something more than an ordinary boy.

Later he met the first Negro college graduate to cross his path, who arranged for him to enter the preparatory department of Fisk University, where he received his bachelor's degree in 1897. He writes, "While at Fisk I met the one girl for me—beautiful, intelligent, and ambitious." Most of their life they have shared together.

Mrs. Cox was fortunate in her parents. Her mother had accompanied a bride and groom to New York City and had lived there as a member of their family for ten years, while her father had the distinction of being entertained by the governor of Tennessee at a social function. Mrs. Cox attended Fisk, and then taught for seven years for The American Missionary Association at Bricks, North Carolina.

Mr. Cox was engaged in teaching and administrative work at our schools in Albany, Georgia, and Florence, Alabama, before going with his wife to Avery Institute in 1914. They have five children of whom one is a teacher in Nashville, another has taken an advanced degree at Boston University, and a third is a graduate of Talladega.

Mr. and Mrs. Cox have returned to the scene of their first love, making their home close to the campus of Fisk University in Nashville, Tennessee.



Paul Reynolds

Succeeds

Dr. Gammon

UNDER the leadership of Robert W. Gammon the office of the Education Society on the thirteenth floor of the Y.M.C.A. building in Chicago has become a place of strategic power.

Many are the visitors, various are the questions which they ask, multitudinous are the requests for help which they bring.

To fill this position adequately requires a man of several parts.

Everyone is satisfied that, since Dr. Gammon must have a successor, Paul Reynolds is the man for the place. Mr. Reynolds is a mid-westerner by birth and training, he has seen something of the world, he knows religious education not merely in theory but through practical experience, and he loves young people.

What better qualifications could one ask for one who is to walk in the footsteps of Robert W. Gammon?

Paul Reynolds was born in Bushnell, Ill., of parents who had purposely given themselves to the task of teaching in small church schools that they might enjoy the intimate contacts with young people which these afford.

He went to college at Crawfordsville, Ind., and at Iowa Falls, Iowa, where he graduated from Ellsworth College. He took his theology at Chicago Seminary.

Along the way Paul Reynolds had taught school, served as pastor of a small church in Iowa and worked

with the Y.M.C.A. During the world war he worked first with the Y.M.C.A. and later as a chaplain.

While still wearing his army uniform he became assistant to Dr. Gammon for a year and a half. At that time he helped promote some of our first young people's summer conferences. His primary interest has always been with teen age boys and girls.

In pursuance of the student volunteer pledge which he had taken in college, he applied to the American Board and was appointed to North China.

Before sailing he married Miss Charlotte Belknap, a graduate of Oberlin College who had had considerable experience working with girls and young women. They arrived in China in 1921.

Paul Reynolds' first task as a missionary was that of looking after the young people's work in Shansi which had been inaugurated by Watts O. Pye.

In recent years he has been chairman of the committee on Religious Education for North China, religious education secretary for the American Board mission, and vice principal of the Memorial High School.

His major work has been the adaptation of the principles of religious education to the conditions of life in China.

Last winter he delivered a series of lectures on educational conditions in China at the annual ministers' week of Chicago Seminary.

During much of the current year he has been living in Berea, Ky., studying the combination program of work and study which has been developed at Berea College.

Mr. Reynolds will take charge of the Chicago office of the Education Society on September first. Miss Sally McDermott will continue as his assistant, while Dr. Gammon will be available in an unofficial capacity for such calls as may come to him from the churches.



Builders—With Christ

By Paul Russell Reynolds

"We would be building . . .

Teach us to build . . .

O keep us building, Master!"

IN these opening words from the three verses of the Conference hymn you have the whole in epitome. These young people are yearning to build, learning to build, and under the inspiration of Jesus' words and acts they expect to keep everlastingly at this business of building a new world.

The conference was neither "resolutionary" nor revolutionary—in the sense of expecting either words or an immediate overturning of society to accomplish anything.

Study, pray, work, build with Christ, now and here, cost what it may: this was the vision and temper of those gathered in late June at Lakeside, in the United Christian Youth Conference of North America.

"My Father worketh until now, and I work," was a favorite text.

"Our turn now," the young folks added.

And by work I mean *work*. They gathered facts, sifted evidence, appraised situations, and gradually hammered out a united approach to various phases of this business of youth building a new world.

"Is it Christian?" was the constantly used basis of appraisal of aim.

"Is this plan of action in keeping with Christ's spirit?" the test applied to methods.

These young people from every state of the Union and provinces of Canada, from over seventy of the leading denominations, from high school and college and shop and store, knew an amazing amount of what is happening in this tangled world of ours. More significantly, they knew they did not know enough.

Their insistence on knowing all sides of a question appeared again and again, as in the demand from the floor as to where full information could be secured about the case of Angelo Herndon, a Negro sentenced to the chain gang by the Georgia supreme court.

Their realistic grappling with vital issues was manifested in their unique method of voting. All questions were put three times: for the affirmative; the negative; the vote of those who were not yet clear enough on the issues involved to vote intelligently either yes or no—and these third section votes were counted and recorded, and thus, honored.

"Next time this issue comes up, we are going to know something about it, believe me!" You could fairly *feel* individuals and groups saying this to themselves.

These young people not only wanted to know but they expected to act and are acting. They sent telegrams to the various presidential candidates asking for their stand on certain important issues.

When the race question was under discussion they wanted to know what the attitude of the local hotels and restaurants had been while planning for the conference. Mr. Bonsall, the director, reported that there had not been the slightest discrimination.

Their own attitude had already been shown in the daily meeting at meals, in games, and in study, of the various racial groups. Martin Harvey, a Negro, concluded a two-year term as chairman of the Youth Council of America, and another Negro, Edward Strong, was elected chairman of one of the most important commissions.

A recommendation was brought in concerning the Hearst publications. "Self-denial" in the use of such publications was voted. Then they insisted on having a list of the Hearst papers and magazines—and got it.

Another significant phase of this gathering was the matter-of-fact approach to world problems. They are not throwing overboard the missionary program. Indeed, they asked that "Christian Youth in Missionary Action" be added as the tenth section in the permanent group of areas for study and action in the United Youth Program.

However, they seemed to think that as most problems are pretty much the same the world around the biggest contribution most of them could make was to get busy in their own hearts and own home towns. "What are we going to do about the liquor, race, labor union, situation in our own communities?" they seemed to ask.

Still another example of realistic thinking was in relation to preparation for marriage and home life. Thoughtful and valuable suggestions were brought in. These young people wanted all the facts and counsel which could help them in establishing Christian homes.

They called for study classes, adequate and low-priced texts, skilled personal counselors, and such revision of laws as will look toward a prevention of hasty marriages, enforce physical examinations, and eliminate the spread of obscene literature. They want and expect the church to help in securing these ends.

Here are the fields in which hard work is being done, continuous study mapped out, and appropriate

action for individuals, local groups, and denominations is being planned:

Personal Religious Living.
Helping Others To Be Christian.
Building a Warless World.
Helping Solve the Liquor Problem.
Helping Build a Christian Economic Order.
Providing a Constructive Use of Leisure Time.
Being Christian with Other Racial and Cultural Groups.
Preparing for Marriage and Home Life.
Developing a Christian Type of Patriotism.
Developing a Program of Missionary Action.

THE CONGREGATIONAL-CHRISTIAN GROUP

Running true to form in our support of inter-denominational organizations, our own church was the only one which overran its quota: 130 present in place of 90. Dr. Harry Stock our Young People's Secretary, was chairman of the steering committee, and Walter Staves, one of our Iowa young men, was elected Vice-President of the Conference.

Our denominational meetings had to be held after hours, and here again the willingness to work was shown. At ten o'clock at night after a full, hard day, we settled down each evening to wrestle with questions incident to the organization of a national council, suggestions for *The Pilgrim Highroad*, program materials for the coming year, and the study of the main problems before the general meeting in relation to our own specific program.

One night after our work we went down to the lake for a sing; one night there was time for games. Allen Hunter led a few minutes of devotions at the close each evening—and reached the depths.

Worship through Vocal Expression [Continued from page 358]

but the evil man from his evil store brings forth evil; for the mouth speaks that with which the heart is filled.

"You are the salt of the earth; but if the salt has become tasteless, how shall it regain its strength? It is no longer fit for anything but to be thrown out and trodden under foot.

"You are the light of the world. A city on a hill cannot be hidden. One does not light a candle to put it under a basket but on a stand, where it shall give light to all in the house. So let your light shine before men that they may see your good deeds and praise your heavenly Father."

Mark 4:23-25; Luke 6:39, 40, 43-45;
Matt. 5:13-16 (The shorter Bible—Kent)

"It came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto

It was voted by the young people to proceed with the organization of a National Council of the Pilgrim Fellowship. Officers were elected and provision made for representation from ten districts. These representatives were chosen by groups of delegates from these districts.

Details were left to the committee working with Dr. Stock and Miss Eldredge. The whole program is to have the approval of the Education Society. This action is especially significant because it comes after long years of hard work and careful planning on the part, not only of our young people's secretaries, but of the young people and their advisers all over the country.

It is further significant because it came as part of an inter-denominational conference, and one of the main reasons for going forward with this new step is that we may make a larger and more steady contribution to the ongoing of the Youth program as a whole.

This conference was the most significant meeting I ever attended. We were deeply moved and tremendously encouraged. One could not fail to be impressed by the realistic approach, the amount of solid work done, the breadth of vision, the scope and promise of the new movement, and withal its deeply religious tone and method.

These young people want action, perhaps radical action, but they are going to learn, study, work, get ready, and build. They expect to learn of Jesus, wait on God in prayer, use Christian means and methods. Pray God that we the older folk in the churches may be open-minded, sympathetic, Christian enough to encourage these young people to follow the gleam even if it should cost us something.

him, 'Lord, teach us to pray, as John also taught his disciples.'

"And he said unto them, 'When ye pray say—(*All join in unison with the Lord's Prayer*).

At the close of the prayer the leader concludes the meeting as follows:

Prayer:

God, our Father, giver of all good gifts, we thank thee for the gift of speech. Forgive us when we speak unwisely. Teach us to know when to be silent. Grant that we may use this gift to speak words of kindness and encouragement, prayer and praise. May the spirit of Goodness and Holiness breathe Power into the words uttered by all thy witnesses. Bless us, we pray, in all we say and do. Amen.

In Canyon and Desert

By Charles F. Bartlett

A picture of the obstacles which home missions encounter in Colorado

DIRECT from Seminary I came with my wife to an overlooked area—overlooked so far as church influence is concerned. This in over-churched America!

I am the only minister in all of San Miguel County in Colorado and the isolated western half of Montrose County. Yet the city of Montrose in the eastern part of the county is considered by many to be over-churched!

Perhaps it is hardly fair to say "overlooked," for several denominations are conscious of the situation, and several have helped support work here in the past. But the predicament is a stubborn one. Let me give you the picture.

Let us start with Telluride, the county seat of San Miguel County. A mining boom has doubled its population the past year to twelve hundred. Of three empty buildings easily identified as "one-time" churches one has been bought by the schools for recreation purposes; another is approaching ruin; a third, not in perfect repair, is yet adequate for an extensive program.

This building has a Congregational mortgage on it. A Presbyterian student gave summer service there for two years. Other than that and a struggling Sunday school there has been no organized religious work.

Even the rather heavy Catholic element has been noticeably neglected. Partly because the Italian miners are antagonistic, the priest's visits have become fewer and fewer.

I have done no more for this community than bury some of its dead and encourage it to canvass for pledges so that it might call a pastor.

Placerville, eighteen miles from Telluride, might be served with that place. It is of interest to all cattle and sheep men in my regular parish, for it is their closest shipping point. A hundred and sixty souls with no religious work done among them.

My regular parish begins at Norwood, eighteen miles down the canyon and up on a mesa. Extending over fifty-five miles, it includes many small communities, with work being done at Redvale, Nucla, Naturita, and Paradox in Montrose County, as well as in Norwood itself in San Miguel County.

Norwood has something over three hundred residents and an adjacent CCC camp from which some of our young people come. We have several clubs for them, and a preaching service in the Methodist Episcopal

church left temporarily empty by the Methodist Conference because of the difficulty of supporting a man for the one point.

On the invitation of the Norwood people I have been serving this church; they are paying as much on my salary as the strongest Congregational church, and I have moved into their more comfortable parsonage.

Redvale is a small and scattered community of ranchers. Many of the young people are away at college and the high school pupils divide between Nucla and Norwood. Young people's work is thus confined to the summer. Besides regular Sunday services there we have promoted several socials. This church entertained at my ordination.

Nucla, with some two hundred and thirty people, seems to be a catch basin for peculiar sects. It was founded by a socialist group that was determined to have neither religion nor liquor in the community. Now they have both.

The varieties of religion are as numerous as the varieties of liquor. Consequently the work is periodically disrupted by invasions of missionaries from the Holyroller, Church of God, Church of Christ (Mormon), and Whole-Gospeler sects. The latest literature I have been asked to read is that of the Anglo-Saxon Israelites. Father Divine's movement has not yet penetrated!

For these reasons the work at Nucla has run both hot and cold these first six months. The most loyal people live in the country so that winter weather naturally hurts the program.

Naturita is a very small and poor community that has been interesting to work with. There is no organized church, but we hold regular services on a week night.

The community is over fifty per cent Mormon. They ran a Sunday school for a while and part of our people coöperated with them. Then the only Mormon man authorized to oversee a Sunday school moved away, and it broke up.

One of our ladies has started a Sunday school and has the full coöperation of several Mormon families. We changed half of our worship services there to forum discussion meetings and had an encouraging response from the Mormon group.

Paradox lies some thirty miles nearer the Utah line and in a desert valley. A small area about it is irrigated and produces fine fruits and other ranch crops. A Congregational church was organized here but it is very weak. The population has so thinned out that it is doubtful if any strong work can be built there.

However, the valley has many fine young people!



Bits of Jade

Tales Retold by Dorothy P. Cushing

In the Shadow of the Pagoda

THREE dead bodies on a hill. Above the milling crowds of morbid spectators the White Pagoda stood in serene indifference. Soldiers and marines from the Navy school, farmers, merchants, students, drug addicts, stolid faced villagers, drawn to the spot by a horrid magnet, had witnessed the execution by shooting of three thieves, part of a gang of seven who had robbed a money shop in Diongloh.

"Good riddance to bad rubbish," seemed to be the general opinion. When all was said and done this stealing and killing business doesn't pay. Consciences were pricked awake, momentarily at least, and two Christians, Pastor Wong and Rev. Leonard J. Christian of Foochow, decided it was a good time to sow a few seeds in ground which God had prepared—indirect as the cultivation seemed to be.

They, too, climbed the hill—but not all the way up. They found an open place in front of the village temple and there they hung their descriptive posters.

Soon they had assembled some 60 persons from the motley throng and Pastor Wong using as a background those three silent bodies on the hill, skillfully pressed home a lesson.

"CONSCIENCE DOTH MAKE COWARDS OF US ALL"

Superstition, like fear, may sometimes provide an opportunity for developing an interest in Christianity.

Such an incident is described by Mr. Christian following a country tour during which he visited the

church at Geng-iong. It was twenty years ago that the tale began. A man, living on the outskirts of Geng-iong became a Christian.

"These Christians are bad medicine. They go about poisoning the wells and in other ways doing damage," said the men of Geng-iong.

One day this village Christian was found near a well and his irate neighbors demanded that he be punished.

"We wash our hands of the fellow and his queer religion," said the village elders, with their political eye on keeping the constituency in line. "Pillage his home if you wish, and be satisfied."

Seventeen families came and looted the home of the Christian leaving nothing but the bare walls of the hut. The man, distraught, hurried to Foochow to tell his missionary friends of his plight.

There he was given clothes and \$10 in money from the local church. He returned home but found his wife and children had gone to his mother-in-law's for the night.

Settling down to camp in the barren room until morning the Christian was aroused before daylight by summons back to Foochow. Not knowing what to do with the money he wrapped it up and thrust it into a cubby-hole that had in it only bits of rubbish.

"Since practically everything not nailed down has been removed by my neighbors I guess the money will be safer here than with me," he figured. He had no time to see his wife.

In the morning, reasoning that her man must by now be back home, the wife hurried to her house only to find he had been recalled to Foochow. In desperation she looked about the denuded hut. No money, no food, no clothes, no dishes and no friends. What was she to do?

Then she knelt on the bare floor and prayed for wisdom. And as she rose from her knees a ray of sunlight struck into the room and rested for a moment on the little parcel in the dark cubby-hole. Money—food—God answered prayer!

Reunited, the family picked up the broken threads of life and continued to praise God. Then, strangely, came sickness to the home of one of the looters.

"I know," said the first victim "that this has come upon me because of my share in the looting." Then he died. Other families had sickness.

Conscience, aided and abetted by some honest fear and much superstition, got in its work. Before long the seventeen got together and voluntarily restored all that they had taken from the Christians.

What is more they made definite inquiries about the God who seemed so evidently on the side of the Christian. *Today the Christian church in Geng-iong has for its charter members the seventeen families who did the looting.*

[Continued on page 372]

From Everywhere to Everywhere

Some Schauffler "Samples"

FROM ITALY TO PENNSYLVANIA

ANTONETTE LINSALATA was born in Italy long enough ago to know something about war—and to hate it. She believes that "Pacifism is patriotism" for both Italy and America.

Two years before entering Schauffler she arrived in Akron, Ohio, with an eager spirit and an excellent Italian education but no knowledge of English.

She put her pride in her pocket and entered the public schools, where they put her in the second grade. Apparently she did some rather rapid skipping, for two years later she emerged from the eighth grade with a ready command of English.

During this experience she probably rejoiced that her slight stature rendered her inconspicuous among young children, while her playful disposition also helped.

At Schauffler Miss Linsalata's natural fluency was put to good use. She proved a popular speaker in the churches, which were delighted with the bits of Italian folk songs with which she interspersed her addresses.

One summer she taught at the Italian Mission in Brooklyn. She has served as a leader in the young people's conferences at Wells College, New York and Linwood, Ohio.

Her course in Schauffler was something of a spiritual pilgrimage for Miss Linsalata. Her early training and natural affiliation is with the Roman Church. Her first year at Schauffler she attended both the Catholic and the Congregational churches.

The second year she sang in the choir of Bethlehem Church, which adjoins the school, and the third year she spontaneously entered its membership.

However, she has retained an appreciative attitude towards the church of her fathers. After graduating from Schauffler she went to a Pennsylvania city to work in the International Institute of the Y.W.C.A. When she met the priest of the local Italian Catholic Church he said, "I hear that you have left our church. Why did you change? I suppose that now you have no use for us."

"On the contrary," she replied, "I rejoice in the spiritual training which I received in the Catholic Church in Italy, but I also appreciate the intellectual freedom which I have found in Protestantism. Some of the things which I was brought up to believe cannot stand the test of reason."

"It must be 'either-or,'" said the priest.



*Antonette
Linsalata*



*Joyce
Lohman*



*Mara
Popova*

"No, it can be 'both-and,'" answered Miss Linsalata. "I am still on happy terms with my family, who prefer to remain in the Catholic Church."

"I like your spirit," was the final remark of the priest.

FROM BULGARIA TO BOSTON

Sofia, Bulgaria was the birthplace of Mara Popova, who studied at the Methodist Junior College at Lovetch and the American Kindergarten School before coming to America in 1933 with a one-year scholarship at Mount Holyoke College.

After her year in South Hadley Miss Popova entered Schauffler, where many Bulgarian girls have studied in the past. Because of her previous training she was placed in the junior class and graduated in two years.

During her second year in Cleveland Miss Popova was assigned for field work with the Association for the Crippled and Disabled.

The executive secretary, Miss Greve, had traveled in Europe and saw in Miss Popova one who might carry the ideals of her organization to Bulgaria.

With this in view she was given unusual opportunities to become familiar with the work of the Association.

She spent the summer of 1935 in its shop where cripples learn occupations which both have therapeutic value and which also help them to learn a livelihood in spite of their handicaps.

She was also privileged to "sit in" on the committee which receives girls for the detention home of the Cleveland Juvenile Court.

Her knowledge of social work was enlarged by contacts with the Red Cross and Children's Bureau.

From Boston University she received in June the degree of Master of Science in Social Service. Then she sailed for Budapest for the World Conference of the International Society for the Crippled, from there to go with Miss Greve of Cleveland to initiate the work in Sofia, Bulgaria. [Continued on next page]

**IN WHICH A GRUDGE ACTS AS A
BOOMERANG**

As one of the seemingly endless processions wound its noisy and colorful way down the crowded thoroughfare of the South Side in Foochow near the end of the Chinese New Year festivities, an observer within a fireworks shop, possessed of a perverted sense of humor and a vindictive grudge against one of the lantern bearers, flung a bunch of lighted crackers at his "enemy." They landed directly in front of the 20 foot paper Dragon.

The Dragon, much feared power of the nether world, was insulted. He objected strenuously, as would any red-blooded dragon, at having his nerves so shattered and so he flung one cracker right back at the thrower. It landed on a tray of fireworks being filled with powder.

In a minute the rainbow hued butterflies, the fish—crabs, lobsters and colored insects, were thrown into a panic. The shop became engulfed in flames. A stiff breeze and lack of water did the rest.

**WHAT COMES FROM INSULTING A
DRAGON**

Soon the flames spread to the frame buildings across the street. The firemen fought desperately. Strangely enough it was the high wall of the foreign hospital and the Chinese fire-walls that halted the fire on its mad rush across the suburbs.

But in less than two hours more than 300 persons innocent of any wrong-doing had had every earthly possession swept away—all because of one man's grudge. And those who were not Christians knew that it was to appease the wrath of the Dragon.

The proprietor of the shop, says Mr. Christian, left in a hurry for parts unknown, leaving no forward address. He will probably remain incognito until the heat of indignation has died down in the hearts of his neighbors.

"Superstitions are still firmly entrenched in Chinese life, despite all edicts against them," he points out "and one can easily see how such an experience will apparently strengthen them."

From Everywhere to Everywhere [Continued from page 371]

FROM CLEVELAND TO NEW YORK

In recent years an ever-increasing proportion of the girls at Schauffler have been of American origin, and their aim has been effective service in our churches.

Joyce Lohman grew up in the Brooklyn Heights Church of Cleveland, which is located not many miles from Schauffler. After graduating from high school she worked a bit and then went to Schauffler, at first doing field work in her home church, and then securing a more varied experience by assisting in the girls' clubs, the kindergarten and church school of Pilgrim Church, where Dan Bradley is the beloved pastor.

The summer of 1933 was spent in Student Summer Service, assisting in young peoples conferences and con-

ducting Daily Vacation Bible Schools in Tennessee and Alabama.

It was a new and stimulating experience for a city girl to share the home life and everyday activities of rural Alabama, and to adapt what she had learned in Schauffler to their needs.

Joyce Lohman is the sort of girl who gets on well with other young people. Her room was always a center of activity at Schauffler.

Since graduating in 1935 she has assisted Carl Weist with the church school and young people's work of the Community Church at the Circle of Mount Vernon, New York, which is a suburban community just north of New York City.

MOUNT HERMON

Here, in July, 1886, to the glory of God and to the advancement of His Kingdom, Dwight L. Moody and the Intercollegiate Young Men's Christian Association of the United States and Canada called together a conference of students from twenty-seven states and many lands beyond the seas.

[See page 357]

From the spiritual impulse here given one hundred men offered their lives for foreign missionary service; a widespread spiritual awakening was begun in the colleges and similar conferences were established throughout the world; the Student Volunteer Movement was founded in 1888 and guidance given the Christian movement through the years.

"I am the Way, the Truth and the Life."

The Whitman-Saved-Oregon Story

By Clifford Merrill Drury*

MUCH has been written about the cause and the results of Whitman's well-known ride to the States in the winter of 1842-43. Spalding, Eells, Gray, and others who have accepted their interpretations, have claimed that Whitman rode east to save Oregon for the United States. Walker never expressed himself on this subject.

The first time the Whitman-Saved-Oregon idea was published was in 1864 (although the germ of the story is found in unpublished material of an earlier date), twenty-two years after the ride took place. Much had happened in those twenty-two years of great political significance for Oregon.

Some magnified the results of Whitman's ride, especially his connection with the 1843 emigration, and then it was easy to make exaggerated claims for the cause of the ride.

The simple truth is that the theory that Whitman rode to save Oregon evolved. It evolved as did the "lament" attributed to one of the Nez Percés who visited St. Louis in the fall of 1831, and in the evolution of both stories, Spalding played an important part.

Spalding was the first to give publicity to the attractive theory that Whitman rode to save Oregon. In a lecture published in the *Sacramento Union*, of October 19, 1865, Spalding said:

"The peculiar event that aroused Dr. Whitman and sent him through the mountains of New Mexico, during that terrible winter of 1843, to Washington, just in time to save this now so valuable country from being traded off by Webster to the shrewd Englishman for a 'cod-fishery' down east, was as follows:

"In October of 1842 our mission was called together, on business, at Waiilatpu—Dr. Whitman's station—and while in session, Dr. W. was called to Fort Walla Walla to visit a sick man.

"While there the 'brigade' for New Caledonia, fifteen bateaux, arrived at that point, on their way up the Columbia. . . . They were accompanied by some twenty chief factors, traders and clerks. . . .

"While this great company were at dinner, an express arrived from Fort Colville, announcing

the (to them) glad news that the colony from Red River had passed the Rocky Mountains and were near Colville.

"An exclamation of joy burst from the whole table, at first unaccountable to Doctor Whitman, till a young priest, perhaps not so discreet as the older, and not thinking that there was an American at the table, sprang to his feet, and swinging his hand exclaimed:

"'Hurrah for Columbia! (Oregon) America is too late; we have got the country.' In an instant, as by instinct, Dr. Whitman saw through the whole plan, clear to Washington, Fort Hall, and all."

According to Spalding's account, Whitman excused himself and left at once for his station, and arrived there on a horse "white with foam."

This whole story has been proved to be false. Spalding himself in his *Diary* for September 10, 1841, recorded the arrival of the Red River colony, a year before the momentous meeting of 1842.

Archibald McKinlay, a Presbyterian, who succeeded Pambrun at Fort Walla Walla, also denied the story. The express did not reach the Fort in the fall of 1842 until October 27. No such dinner party as Spalding described was ever held.

Spalding very naturally said nothing about the Board's order which dismissed him and which was the main cause for Whitman's going east. Human nature does not shout unpleasant facts like that from the housetops.

It was true that Whitman wanted to bring out reinforcements. He and his associates realized that each year would bring out more emigrants for Oregon. Why not induce some good pious men to settle in the vicinity of the mission stations and relieve the missionaries of some of their burdens, thus giving them more time for their specialized duties?

It is quite possible that Whitman had planned to visit Washington before he left Waiilatpu, but as far as contemporary evidence is concerned, the primary cause for his trip was the Board's disastrous order of February 1842.

Even though the mission had voted to keep the *status quo* until the Board learned of the action taken in the mission meeting of June 1842, yet it seems that none had expected just such a drastic step as the Board had taken.

*From his *Henry Harmon Spalding*. Published by The Caxton Printers, Ltd., Caldwell, Idaho (\$3.00), through whose courtesy and that of the author we use this extended quotation.

In the very significant comment made on the cause of Whitman's ride by Mrs. Spalding, we read:

"Doct W's object is to either get this mission reinforced or to obtain settlers to come & establish a colony."

Herein we find Mrs. Spalding ascribing two motives to Whitman. The first, "to get this mission reinforced," could have included the idea of having the Board rescind the order dismissing her husband, while the second, "to obtain settlers," referred to one of the most cherished dreams of the missionaries.

Whitman knew before he left Oregon that there was to be an emigration to Oregon in 1843 and definitely planned to return with it. Spalding, Gray, and Myron Eells (son of Cushing Eells), Barrows,

Mowry, Nixon, Craighead, and others have popularized the story of Whitman's riding to save Oregon.

As far as contemporary evidence is concerned, not one document has been produced which shows that Whitman or any of the members of the mission then dreamed of any political significance involved in the journey.

Whitman rode on mission business! He rode to save Spalding! He rode to save his own station, Waiilatpu! He rode to save the mission for many years of usefulness, not only for the Indians, but for the emigrants as well.

Incidentally, Whitman became an important figure in the forging of one link which bound Oregon to the United States, but this is another story which will be told at another time.

The Missionary Not Wanted?

TOO many responsibilities are often thrust upon him. Clifford Manshardt, for example, Director of the Nagpada Neighborhood House in Bombay, has been forcibly dragged into the field of public health, as member of the committees of the Health Visitors' Institute and the Bombay Presidency Infant Welfare Society, and as treasurer, at the request of Lady Bra-bourne, wife of the Governor of Bombay, of the new Council which is amalgamating all the public health and maternity work in the Presidency.

The Neighborhood House has the management of the Poor House of Bombay, and Dr. Manshardt is honorary secretary of that society, as well as of the Adult Education Association. And he serves on the governing bodies of the Social Service League, the Bombay Social Hygiene Council, the Bombay Vigilance Association, the World Fellowship of Faiths, and other organizations.

The Health Visitors' Institute, mentioned above, is a school for which an addition to the Neighborhood House has just been completed, though it has been in operation for a year. It takes graduate nurses and gives them an additional year of training to qualify them as public health visitors.

This June a Graduate School for the Training of Social Workers—the first of its kind in India—was opened. Dr. Manshardt who organized it will be its first director, and it has the financial support and co-operation of the Sir Dorabji Tata Trust.

Plans for a high grade cancer hospital as a project of the Trust have been worked over by Dr. Manshardt (he's not an M.D.) in his capacity as adviser, and have been handed over to its first director, an American of

international reputation, selected after exhaustive search.

In its tenth year of service (it opened in February, 1927), the Neighborhood House is filling a great place in the national life, continually consulted by social workers in other parts of India, and coöperating with all other organizations with purposes like its own.

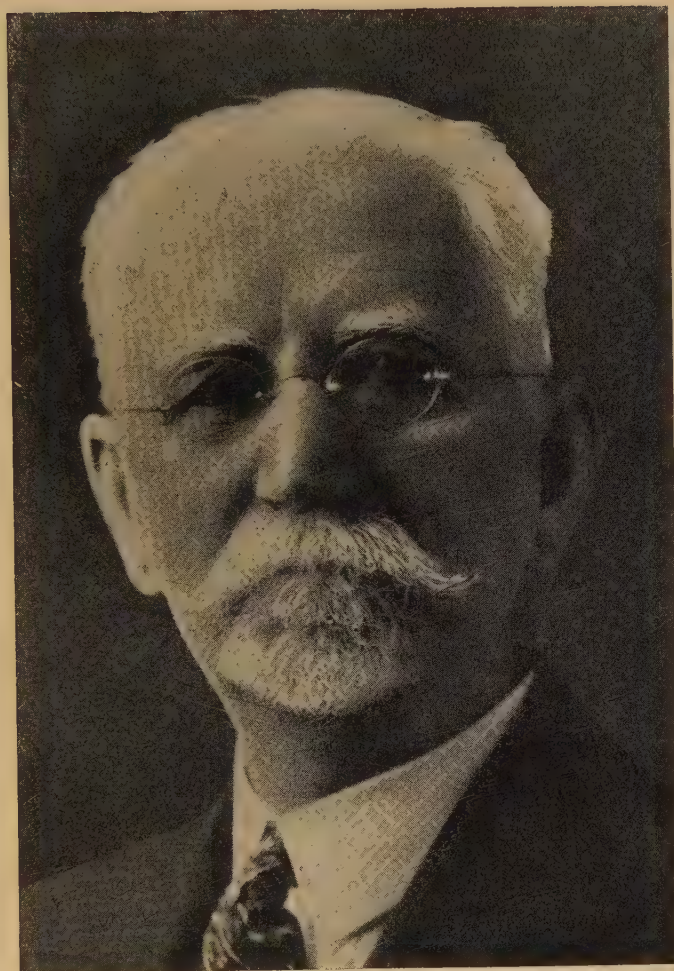
Unlike most of these others it serves infancy, youth, maturity, old age—the whole range of the family. On any one day's program are to be found: infant clinics; dispensary clinics; nursery school; mothers' clubs; classes in English, Urdu, business, accountancy, mathematics, music, boxing, sewing; and meetings of the Art Union, Dramatic Club, or Debating Society.

There are playgrounds, indoor and outdoor games, the cinema, public lectures, about two a week, and public entertainments, about as many. An average of ninety babies a day are given milk regularly. Eighteen letters have been given during the year to men seeking employment.

It knows no distinction of caste, race or religion. The House is used by Christian, Jewish, and Moslem associations; by ex-student associations, associations of Depressed Classes of various districts, by youth organizations.

The Neighborhood House also goes out to the people, entering intimately into the homes of the people, sharing its resources. It does not give money: it gives counsel, friendship, and its professional abilities.

It seeks through all its activities to inspire moral integrity and to promote active, constructive citizenship. Through the multiplicity of friendly contacts runs a mutual give-and-take out of which is evolving a fellowship of ideals and creative ideas.



James L. Barton, D.D., LL.D.

**Foreign Secretary of the American Board of Commissioners
for Foreign Missions**

1894 - 1927

Died July 21, 1936



The "Stranger within Our Gates" Becomes the "Forgotten Man"

"Once there was much interest in him, amounting almost to a fad. America extended a warm welcome to him when he came to our shores from 'feudal Europe,' seeking a new home for himself in a 'free country.' Many millions came during the last half of the last century and later. Our doors were wide open, and so were our arms. Capitalism welcomed the newcomers. They were to be the 'hewers of wood and drawers of water' to toil in the mines and steel mills, as well as to be the tillers of the virgin prairie of the West.

"But now? The machine has taken the place of the immigrant in most industrial pursuits. There is no longer a frontier which he can occupy. So our interest in him has waned. Some men would be glad if he could be gotten rid of, if that were possible. But, the foreigner is here and so are his children. These were born here and they have no other home. They and their parents are an asset and not a liability to this country.

"Americanization is a slow process. The time element is essential. The old Americans must therefore be patient. We must not forget that the immigrant is still with us and will remain, together with his children. He must still be cared for and guided, until he has been built permanently into the national structure.

"In the last part of November 1935, there was held an interdenominational conference on work with the New Americans in Chicago at our own New First Church, attended by many leaders in that work. A careful observer of the denominational groups present, and the various nationalities represented and listening to the discussions, could not help but to come to one conclusion: This work is by no means done but must still be vigorously pursued until the amalgamation of the races and nations represented in this land of ours is finally accomplished to the good of a finer America." *From Herman Obenhaus, formerly superintendent of our foreign speaking churches.*

Where Friends Are Needed

When a New York pastor discovered that one of his parishioners was being detained by immigration officials on a technicality he began to look around for help. He found it when he got in contact with Mrs. Pratt, who has represented the Church Extension Boards at Ellis Island for many years.

"From then on our problems seemed less serious. We were directed how to get to the Island, and when

we arrived almost the first person we met was Mrs. Pratt. She has no official authority, and I do not mean to infer that she had any direct part in getting our friend released. All that she could do was to take a friendly interest, put us in touch with the progress of the case, and introduce us to some of the officials. She smoothed the way for us at every point. She brightened us all up.

"Best of all, we knew that even though our friend might have to stay a few days longer in this semi-prison, he would have an understanding person to talk to. There actually was just this kind of a delay before his release was finally secured. Through the entire time Mrs. Pratt was a wise counselor and a friend in need.

"We had abundant evidence that her friendship has no narrow bounds. In going around the buildings with her, we discovered that young and old of all nationalities find her a most welcome visitor. How she remembers all of them is amazing. The insight she has into the particular problem which each of them faces is a gift.

"Her tongue seems to find its way among a great variety of languages. She is by no means a 'dumb' person. Loquacity, vivacity, and mother wit are good assets at Ellis Island, and she has all of them. Many people do not understand that detention at Ellis Island is often a matter of many months. Time hangs heavy when you are wondering whether you are to be deported or not. A social worker, especially when she has a religious spirit and outlook, is a real boon."

A Chinese Folk School

"Our winter school of forty-three students has closed its ten weeks session," wrote Roland Cross in the spring. "The young men and women came with serious purpose. Two boys rode two hundred miles on bicycles. Nine young women came from the Bible Training School in Peiping for a social course. The courses in gardening, the use of fertilizers, chicken raising, coöperatives, village organization, church problems, Bible study, music, country plays, practical science, public health, and home education were all designed to fit them for life in the Chinese village.

"The day started with setting-up exercises at 6:30 on the cold winter mornings. This was followed by breakfast of millet porridge and cornmeal muffins. The students ran their own dining room; charged eight dollars for ten weeks and refunded a dollar to each student in the end. A daily newspaper was written and posted on the wall at the crossroads of the village.

Faculty and students joined in a weekly sweeping of the yard and the long village street.

"Evenings were devoted to debates and speeches, a chess tournament, a puzzle night, study in the library, plays and agricultural movies. Faculty and students competed in basketball, two out of the three games going to the farmers. In one of the recitation rooms the students managed an incubator, and for the last two weeks we talked to the accompaniment of chicks chirping in the brooder.

"The religious spirit of the school was excellent. The daily chapel, with music and talks by a local carpenter on "Why I am a Christian," by a former gambler who had been helped in the hospital on "What the Christian hospital does for China," and by members of the faculty, was an important feature of the life of the school. [In Tunghsien.]

"One evening a candle lighting service was held, in which the Christians from the local church joined. The bare classroom was transformed into a chapel and as each member of the group lit a candle and carried it out into the darkness it was a symbol of new light in one's life and also of the light which the school was to shed abroad through the countryside."

Culture, Culture, Who's Got the Culture?

"To the casual European observer the African native seems to be a human being of a low order—dirty, lazy, tricky, and without any culture whatsoever. He usually thinks of him as a 'wild' and a 'savage.' Thus the colored people in America and elsewhere are often somewhat ashamed of their original home country. However, there is no need for this nor to develop a complex over such reflections, because the Africans have an astonishing culture of their own, though they are not civilized in the sense in which we have grown accustomed to use the word.

"It is true they cannot read nor write; they do not know anything about electricity, the telephone, the radio or the steam-engine. At the same time poison gas, machine-guns, mines, submarines, bombing-planes, long-range guns and war-blockades to starve women and children, organized gangsterdom and many other pleasant features of our 'twentieth century of progress civilization' are fully unknown to them also. A future civilization may weigh ours and find it terribly wanting.

"They are not reluctant at all to give due credit to the wonderful technical achievements of our civilization. But their deductions are sometimes startling and make one see things in a new light. A native once admired the beautiful locks that we had on all our doors, chests, boxes and even brief cases; but at the same time he stated to his friends in a language that he

thought was unknown to me: 'Their country must be just full of thieves else they would never have thought of such devices.' Which deduction, I was at once forced to admit, was not only logical but also quite true." E. Kotz in "*The Crisis*."

Youth Discriminates

"We are more interested in discovery than we are in certainty. We have witnessed the certainties of our fathers in many respects crumble. We hold that some doubt is a good thing. It is characteristic of youth to question. It is better for us to discriminate between creed and doctrines of the Church than to accept them all wholesale, or to reject them all because of a fallacy in one. We do not hesitate to venture a faith, for faith is the heart of religion.

"We believe in Jesus. We see in Him a young person like ourselves, who was genuine, as we would be genuine, whose moral passion and sacrificial love and courageous living command our respect and make us quite willing to think of God as Christlike.

"We believe that no progress can be made without friction; therefore we look upon defeat and suffering as opportunities to improve ourselves spiritually both for our own sakes and for others.

"We believe in the Church, which organizes our energies, nurtures our souls, and projects our personalities." *From the findings of a course, "Finding a Religion to Live By," at the Blair Young Peoples Conference of 1935.*

Girls à la Puerto Rico

"Blanche Kellogg is a regular high school and a real home, where you may see girls in abbreviated gym suits playing strenuous and 'smooth' basketball to the tune of frenzied shouts of encouragement; or girls in clean middies and pressed skirts intent over books around library tables; or girls in black bloomers and not-so-clean middies moving their room furniture and scrubbing floors on Saturday mornings; or girls in costume lost in the spirit of a play; or girls hiking along a beach or a country road laden with the makings of a picnic; or girls seated in the living rooms at the piano, reading, playing games, entertaining friends or family; or girls skating on the driveway, lying on the grass in the patio, inducing the mangoes to fall from the trees by fair means or foul, swinging in colorful hand-made grass hammocks under the trees; and finally, picture girls in the lovely, dignified chapel, singing, conducting the service, hearing a teacher or a visiting speaker. [This letter and the following were, of course, written before vacation time.]

"But see B. K. I. students as active, normal, good, naughty, studious, sometimes lazy, laughing, crying,

growing girls, and hope with all your hearts that each one may grow 'in wisdom and stature and in favor with God and man.' " *From Miss Mary Alice Lamar, director of Blanche Kellogg Institute.*

A University Pastor's Creed

O. R. Warford is a busy man. He is pastor of our church in Missoula, he is the inter-denominational student pastor for the University of Montana, and he is on the faculty of the School of Religion associated with the University.

Here is the philosophy upon which he operates: "I conceive of my function as that of a stimulant. I will not countenance the idea that religion is 'fighting for its life,' 'on the defensive' or any such psychology. Religion is a crusade for God and man, not gathering our little flock behind a fortress hoping that the savages won't pick off too many of them. Obviously if one is crusading in peace, the job (to continue the figure) is to change the nature of the 'savages.'

"Consequently I have specialized in showing that

religion is three things: *intellectually respectable and sound, individually an aid to fearless and fruitful and satisfying living, and socially a power capable of consummating the brotherhood of man toward which all men strive.* In other words, as I remarked to a colleague the other day. 'It doesn't matter what I call a course it is Philosophy and Ethics anyway.'

"This calls for a word about method. If I can persuade the doubtful student that the religious work at this University is on an intellectual par with other departments, it will take the edge off their scorn for religion.

"Moreover, I believe that it is the ideal of the pastors here that their sermons and other phases of the church program shall have the warmth and fervor of Isaiah, and the timeliness of Jeremiah (Or switch the prophets if you prefer!).

"Consequently as I attempt to set a pace for religious thinking, I also try to point out to the students the place to find the expression of this thing, and that place is their own churches."



Book Chat



Congregational Christian Manual

At the meeting of the General Council in Oberlin two years ago the preparation of a manual was recommended, and the task of compilation was committed to the Secretary of the Council (since 1921), Rev. Charles E. Burton, D.D. He has referred the salient parts of the manuscript to all state superintendents; consulted the constitutions and by-laws of practically all of the states and many of the associations, and studied the handbooks of churches. In connection with the fundamental documents relating to the local church the criticism and advice of some fifty pastors were sought.

The result is a compendium of information, forms and services, a complete manual of associational and local church procedure, policy and polity, including among its ten parts: Charters, Constitutions and By-Laws; Parliamentary Rules of Order; Orders of Public Services; Church and Ministerial Services; Prayers. Among the purposes of this manual are the cultivating of unity in the life of the churches, and the contributing to a common understanding of groups of churches coming from different historical backgrounds.

Dr. Burton has had wide experience as pastor and as General Secretary of the Home Boards. The book, *Manual of the Congregational and Christian Churches*, is bound in DuPont Fabrikoid; price \$1.00 at the Pilgrim Press stores in Boston and Chicago.

Recent Publications

American Missionary Association and the Church Extension Boards

If Your Project is Among Negro Americans. 12 pp.

American Missionary Association

Experience in Work with Negroes. Reprinted from *The Missionary Review of the World*, June 1936.

Board of Ministerial Relief

A Book of Golden Deeds—50 Years of Christian Fellowship. An illustrated booklet commemorating the semi-centennial of ministerial relief on a national scale in our Congregational churches. 32 pp.

Commission on Missions

Jesus and Money. A Layman's Message by Gardner Lattimer. 6 pp.

Can Africa Keep Her Soul?

I have always wanted to go to Africa, but after reading *Consider Africa*, by Basil Mathews (Friendship Press, New York City. Cloth \$1.00; Paper \$.60), the desire rose almost to a necessity. With superb understanding Basil Mathews portrays two of the most intriguing questions that anyone can face.

In Africa ancient established folk ways which have kept life stable for countless centuries are coming in contact with modern industrialism with its unlimited individualism. Will the old ways be wrecked like the rock in a stone crusher, or will some method be found by which the values of the past can be carried over into the future?

Jesus proclaimed a faith which was not to destroy but to fulfill. Can Christianity be presented to the African in such a fashion as to build upon the noble

heritage which the past has bestowed upon him? Can the best of the village life be carried over into the church? Can the old established loyalties to family and clan be baptized with a Christian meaning? Can our missionaries develop a breadth and depth of understanding which will give them a becoming reverence for the truly sacred aspects of African life?

Mr. Mathews does not solve these problems, but he does tell the story of some of the wiser ways in which they are being approached.

A friend of mine who wanted to be a missionary, but whose mental power was none too marked, once applied for appointment to Africa—and was somewhat surprised when his offer of service was politely declined. This book makes it quite clear that the missionary to Africa needs many things, not the least of which is a very generous supply of brains. JOHN R. SCOTFORD

➤ This, That, and the Other ➤

"The Holyoke Transcript and Telegram"

The daily tabloid supplement of this newspaper, Arthur Ryan, Business Manager, gave probably the greatest news and photographic coverage ever received by any religious convention in any individual newspaper, writes Herbert D. Rugg, in charge of newspaper publicity for the General Council. He adds that Mr. Ryan, Gerald Robichaud, staff photographer, and the four Mount Holyoke College girls, described below, who comprised the special news staff, were individually mentioned in a resolution of appreciation adopted at the closing session.

Ellen Jane Blanning of Berwick, Pa., Mount Holyoke '33, feature editor and woman's department of the newspaper, was editor-in-chief of the *General Council Supplement*, Mr. Ryan having the general supervision and planning of the whole enterprise.

Virginia Merrill, '38, a New Hampshire girl, is the college correspondent of *The Union*, Springfield, Mass. Betty Ryan, '36, Phi Beta Kappa, daughter of Arthur Ryan, was managing editor of *The*

Mount Holyoke News, 1935-1936. Sylvia Smyth, '33 of Mt. Vernon, N. Y., is assistant director of the Mount Holyoke College Press Bureau.

Miss Cushing supplied the American Board material, and Mr. Ryan wrote of her: "She certainly has the gift of news sense, and her coöperation was so happily given that she won the hearts of the emergency staff completely."

The Indians' Holy Ground

The ministers of our Dakota Indian churches held their annual retreat at Fort Pierre, S. Dak., April 1 and 2. The great event of the meeting was a pilgrimage through snowdrifts to Oahe, the home of Thomas L. Riggs, who ministered among the Teeton Indians for fifty years. A service was held in the old chapel, which was built in 1878 with lumber brought from Yankton. As Dr. Thomas Riggs was unable to come to the chapel the communion service was conducted around the fireplace in his home. Dr. Riggs administered the elements in the Indian language, after which he sat in his rocking chair and talked to the

ministers informally. He inquired about his friends in the Indian country, and learned that three men were still living who had been with him in the old days. He closed with a blessing upon the group, after which all sang, "God be with you till we meet again."

An Air-conditioned Conference

The first of our denominational offices to become permanently immune to the gyrations of the mercury during the summer is that of the Nebraska Conference in Lincoln. On May 22 the Barkley Building, in which it is housed, turned on the cool air. Whatever the Nebraska sun may do out on the pavement Superintendent Tyler and his assistants, Miss Gertrude Hanford and Miss Dorothy Atkinson, will be able to keep their equanimity. Superintendent Tyler's only fear is that he may be tempted to sit in his office and smile rather than to get out and visit the churches during the months when the corn grows and the sunflowers bloom. The effete east has no notion of the relief which air conditioning is bringing to the sun-scorched sons of the west.

The Dioramas

A series of ten dioramas was a new feature of the missionary exhibit of the Home Boards and the American Board at the General Council. One represented Adams College (formerly Amanzimtoti Institute) of Natal, South Africa, chosen because it shows church and school working together to influence the whole community, the main idea of our educational work abroad being to train leaders for the younger churches.

A model of the Yodogawa Neighborhood House in Osaka, Japan, brought out the idea of neighborhood service in many lands. The Rural Church Around the World was represented by a country fair held under the auspices of school and church in Tunghsien, China. The eggs were rather big for the hens but one got an idea of the way Christians of North China use their demonstration farms. Work of this type in China, Africa, Turkey, India, is part of the outreach of the church into all the areas of man's life.

The work of healing was represented by the hospital at Wai, India, chosen because of its picturesqueness, its effectiveness, and influence in the community. Fukien Christian University of Foochow China was presented as a symbol of higher educational work done coöperat-



Diorama of religious education under the Education Society

ively with other denominations in all fields.

Ministerial Relief in our own Fellowship at home was presented in the diorama entitled "Peace at Eventide for a Veteran of the Cross." The Church Extension Boards' diorama of the rural church in Alabama brought out their work as they seek to enrich the life of these churches, sending their pastors to rural pastors' training schools, providing daily vacation Bible schools under the leadership of college young people commissioned for student summer service. These Boards also presented a diorama on Pilgrim Cove, Payette Lake, known as the best thing in Idaho; it shows that our Mid-West churches have their own attractive grounds im-

proved yearly by the ministers for summer conference work.

The Education Society's diorama, a model made from the photograph of a class of children at work in a church school, was entitled "Training the Church of Tomorrow."

The American Missionary Association has for fifty years offered the Negroes of Georgia's coastal plain an open door of opportunity, and this fact was brought out by its presentation of "Dorchester Academy, Old and New," the new dormitory seen in the background. The figures were of small children, but the Academy carries students through senior high school.

The Council for Social Action had a section for its work. The social issues which the churches face were dramatized on a movie belt upon which appeared posters and descriptive comments. Each of four reels, several minutes in length, dealt with a single problem.

This new, fresh, form of mission exhibits brought in a suggestive manner to the attention of hundreds of delegates, three dimensions at least of the missionary work of our Fellowship. These dioramas will be shown at some of the state conferences. Those interested may write to Harvey L. Meeken, 14 Beacon Street, Boston.



Diorama of a North China Agricultural Show

The Durham Summer School

In our July list of Interdenominational Summer Conferences we failed to mention the Northern New England School of Religious Education which is held at Durham University of New Hampshire, August 16-23 inclusive.

The Executive Secretary of this School is Dr. Ruth Richards Miller of Medford, Mass., the daughter of the late Dr. Thomas C. Richards, one of the closest friends of Missions that our Fellowship has had during the past forty years, and in her own right is well qualified for the conduct of a school of this nature.

Rev. Lewis Gilbert, Jr., an American Board missionary, is a member of the faculty of this School, taking Dr. Clarence Dunham's place in teaching two courses: The Life of Christ and A Survey of the Old Testament. Mr. Gilbert will also coöperate in the recreation program, and act as a counsellor.

Aftermath of the Flood

The church at Tarentum, Pennsylvania, in the outskirts of Pittsburgh, has succeeded in removing from its interior the dirt and debris put there by the March flood and in repairing the other damage done, but it is still in need of an altar table and chair and of 100 hymn books. The pastor is William Fritzmeier. His address is 107 Allegheny Street, Tarentum, Pa.

A Correction

Through the happy coöperation of Professor Daniel J. Fleming of Union Seminary we make here a correction that should have been made a year ago. The article in our May 1935 issue entitled "My Heart is Broadened" should have been credited to Hugh W. Hubbard of Paotingfu, China, and not to Dr. Fleming.



Look out for the September "Herald"! It's goin' to have lots of pictures 'n' articles 'n' news about my folks 'n' my country—lions 'n' everyfing.

Personals

Miss Alice P. Adams received on May 25 from the Japanese government the Sixth Degree of the Decoration of Merit, which has never before been given to a missionary, and is usually a posthumous decoration. The presentation was made by the Governor at the close of the opening session of a very large social workers' meeting at which there were 2,000 guests beside the people of Okayama. The Adams Memorial Building, paid for by Japanese friends, is proving a great help in the work of her settlement.

Drs. Francis and Emma Tucker, formerly of Tehchow, partly to relieve the American Board of the retirement allowance it has been paying them since they left its active service in China in 1931, have accepted a position with a new hospital in Chaotung, Yunnan Province, the only hospital in a huge area. Their present affiliations are with the English Methodists. Of their four children one is preparing for mission service, and another is already in active medical missionary service.

Mrs. A. C. Hausske of Tehsien, China, has two hobbies *just for spare moments!* One is preparing and sending out posters on the care of the young child. In one month she mailed 10,000, and the letters which have come to her have shown the need of just this kind of mass education for mothers. The Home Department of the National Christian Council bought 400 sets and has sent them all over China to their constituencies. There was to be a write-up about them in the *Chinese Parents' Magazine* and they will be advertised in other magazines.

Miss Mary E. Lane retired last June after twenty-one years of faithful service as librarian of Talladega College. As the students increased in numbers and the demand for books multiplied increasing demands have been placed upon her ingenuity. Thanks to her industry and systematic habits an utterly inadequate library building over whose door the sign "Standing Room Only" could often be hung has continued to be both an attractive and an orderly place.

Miss Esther Nichol retired at the close of the last academic year after eleven years of service with The American Missionary Association in a variety of capacities. Following her graduation from Yankton College in 1906 she became a normal training teacher at LeMoyne Institute in Memphis, Tenn. In 1927 she was transferred to the Lincoln Normal School of Marion, Alabama, first as assistant principal and then as principal. From 1929 to 1934 she conducted the school with efficiency and grace. Finding this responsibility somewhat beyond her physical strength, in 1934 she asked that someone else be made head of the school, while she continued as teacher of Bible and mathematics. Miss Nichol is a woman of good judgment and insight who has done

her work faithfully and well, and who richly deserves the rest which she is now seeking.

Grace M. Breck, formerly of the North China Mission, has since the first of May worked in the office of the Boys' and Girls' Aid Society of Oregon.

Miss Olive Bauer closed twenty years of teaching under The American Missionary Association with her retirement at the close of school. She is a New Englander by birth and a graduate of the New Britain (Connecticut) Normal School. From 1905 to 1908 she taught in the Daniel Hand School at Tougaloo College. In 1919 she returned to the service of The American Missionary Association, first as a grade school teacher and later as instructor in English and Literature at Lincoln Normal School, Marion Alabama, where she has been a member of the staff for seventeen years.

Irving A. Derbigny, for the past five years professor of chemistry at Talladega College, will become executive dean of Tuskegee Institute with the opening of the next academic year. Professor Derbigny was born in New Orleans, received his high school education at Straight, took his bachelor's degree at Talladega, his master's at Cornell, and received his doctorate at Columbia in 1932. From 1921 to 1931 he was on the faculty of Virginia State College. In addition to teaching and serving as the director of the School of Science he was for one year dean of men. He is thus well prepared for the administrative responsibilities which he will carry at Tuskegee.

Mary Isabella Ward of Merzifon, Turkey, arrived on furlough the last of July. Daughter of Lang-

don S. Ward, for thirty years Treasurer of the American Board, and sister of Dr. Mark Ward, Medical Secretary of the Board, she has a sister in the Foochow Mission in China, and another sister and other brothers have served on the foreign field. She is a Mount Holyoke College alumna and has studied at the Kennedy School of Missions. Sent to the field in 1900, she is a teacher in the Girls' School at Merzifon.

Fanny Gertrude Noyes, R.N., also of Merzifon, arrived earlier in July with a party of Near East missionaries. She is a Kansas and Kansas State College woman; took her nurse's training at the Lake Side Hospital Training School; served as an associate missionary of the Board for 18 years; received full appointment in 1928.

Bertha Belle Morley, principal of the Anatolia Girls' School in Saloniki, Greece, was with this party. An Ohio woman, she studied at the Lake Erie Conservatory of Music, the New England Conservatory of Music, and Oberlin College, receiving, however, her B.A. degree from Lake Erie College some years later. Appointed in 1912, she taught for some time in Merzifon and Smyrna before transferring to Greece. Her sister and brother-in-law, Dr. and Mrs. J. K. Marden, are with her for a brief visit to America.

Mr. and Mrs. Dana King Getchell of Saloniki, Greece, arrived on furlough with the above mentioned party. Mr. Getchell is a Minnesota man and a Carleton College alumnus, and was an associate missionary in Merzifon before full appointment in 1903. The following year he married Susan D. Riggs, daughter of missionaries to Turkey, and herself an appointed missionary. She is an Elmira College alumna.

In Memoriam

Sarah Louise Day

Miss Day has not long survived her great friend, Kate G. Lamson, who wrote of her three years ago: "Unsparring of herself; untiring in her devotion; genial and cordial in meeting people; quick to share the comforts of her beautiful home; level-headed even when the stringency of the times made it hard to be so."

"She was a graduate of Vassar and of the Massachusetts Institute of Technology [that is, she took her Master's Degree there in chemistry in 1887. Ed.]. After joining the Woman's Board of Missions as a Director in 1893, she helped me greatly in the Department of Junior Work of which I was then Secretary. Her superior ability soon led to her appointment in 1896 as treasurer. She had remarkable business acumen and took naturally to this task, but, wishing to do everything in the *best* way, she had a special course in bookkeeping before she assumed the new duties."

Miss Day's Assistant Treasurer, Miss Emma Keith, says: "Upon coming into the circle of the W.B.M. I felt at once the stimulus of working with one whose high standards of accuracy and care for detail did not curb her warm sympathy and understanding. Her influence was also potent in the general activities of the Board, and we can hardly estimate its extent in the development of that strength and efficiency which characterized the W.B.M. At every point of the way her good judgment, keen insight, and forward look into the years ahead, prevented mistakes and helped to keep the W.B.M. not only in step with the times, but, as it were, poised for the next step."

After the merger of the Boards in 1927 Miss Day became a member of the Prudential Committee of the American Board, discharging her responsibility on it with the same care and thoroughness that marked her work for the Woman's Board. She was the one who saw that no details or business in the Sub-Committees with which she was connected slipped through without attention. Because of

her long interest in the treasury of the Woman's Board she was always deeply interested in the work of the Treasury Department, and was always ready to help with her wise counsel.

After forty years of service with the two Boards she withdrew from active service in 1933. The end came very suddenly on June 11. Generous with time and strength, devoted in high degree, Miss Day has made a contribution of rare value to the missionary work of our churches.

Julia Ann Eliza Gulick

One of a famous missionary family has gone to her rest—a family that, beginning its missionary life in the Sandwich Islands a hundred and eight years ago, still has a representative on the foreign field.

When Peter J. Gulick, after forty-six years of labor died in 1877, of his eight children two sons were missionaries in Spain, two sons and his only daughter were missionaries in Japan, and a fifth son, after years of missionary work in Micronesia, was acting as agent of the American Bible Society in Japan; two of the latter's sons are to be found in *Who's Who in America*.

Julia Gulick was emphatically an evangelistic missionary, "the head and front of the work for women for miles around," she was once described. Appointed by the Woman's Board of Missions to Japan in 1873, she was transferred ten years later to North Japan, then a separate mission. "The same reasons that brought us to Japan at first have brought us to this isolated and physically uninviting place . . . our mother had been taken home . . . we were comparatively free to take up new work, and volunteered to come with Mr. Davis, leaving our much-loved home in Kobe, sacred with associations of the last days of both our parents . . . the work with which we had been so many years connected, and the many friends we had in that part of the country. . . Woman's work for woman is yet to be organized here." "We" meant her brother and his wife, Rev. and Mrs. Orramel Gulick, and herself. The old volumes of *Life and Light* contain many an account of the tours she undertook, the life stories of the women she worked with. She was loaned back to Kobe for a season to help in the school

that later became Kobe College. "Saint's Rest" was the name the home was known by that housed herself, Miss Barrows, Miss Dudley, Miss Howe—because of its occupants, because it offered rest and healing to all the sick and sorrowful who entered.

After thirty-five years of labor in Japan Miss Gulick was called back to Hawaii by the Woman's Board of Missions of Hawaii to work among the Japanese there, well fitted for the task by her command of both languages. Sixteen years ago she retired from active service.

Celia Flagg Peck

"It is seldom that we are so fortunate as to meet any one able to carry their added years with such grace and ease as our dear Mrs. Peck. Her joy in life and interest in all the affairs of this world were unailing . . . she was ready and eager for any opportunity that offered to go, do, see, or learn. Her return, last fall, to the beloved country of her adoption was entirely typical, and we are happy to think of her resting there in the land where she had spent so many of the most active years of her life, and among the people for whom she had such an abiding affection and respect. . . There was a touch of charming old world formality, of quiet dignity and reserve, in all she did. . . We shall treasure the memory of her association . . . and we pay this tribute to a gallant lady."

Such was the tribute read at the League of Women Voters in Scarsdale, N. Y., after the death in March of Mrs. A. P. Peck.

Celia Stella Flagg of Racine, Wisconsin, married in 1874 Dr. Albert Palmer Peck, and in 1880 the two went to North China and were stationed in Paotingfu. Later, Dr. Peck, with Dr. Henry Porter, carried the great work of the Williams Hospital in Pang Chuang. He was several times decorated by the Chinese, once in recognition of his service in Moukden in checking the ravages of the pneumonic plague. After more than twenty years as a medical missionary, Dr. Peck retired in 1903 and then held several posts of importance under the Chinese government. He died in June, 1923, at Berkeley, California. Last August she sailed for China with

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her son, Willys, who is in the United States diplomatic service.

The Chronicle

APPOINTMENTS

June 9. Miss Genevieve DuVal Irwin of Winnipeg, Manitoba, Canada, for a three year term as teacher in the American Junior College for Girls, Ellenico, Athens, Greece.

June 9. Miss Eva Mabel Peek of Alden, Minnesota, for a three year term as teacher in the Girls' School, Uduvil, Ceylon.

June 9. Mr. Albert Louis Fautot of Smith Center, Kansas, for a three year term in Foochow College, Foochow, China.

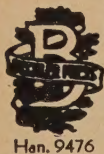
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FURLOUGH AUTHORIZED

June 9. Dr. and Mrs. Jesse K. Marden of the Near East Mission, a three months' leave of absence during the summer of 1936.

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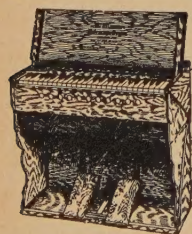
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SAILED FOR THE FIELD

June 14. From New York, Miss
 Agnes M. Baird, returning to the Near
 East Mission.

July 8. Rev. and Mrs. Richard S.
 Webb, Miss Mary W. Hurlbut, Miss
 Una Jean Minto, returning to the
 West Central Africa Mission.

* * *

ARRIVAL ON THE FIELD

April 27. In Madura, South India,
 Rev. and Mrs. John J. Banninga, re-
 turning to the Madura Mission.

* * *

ARRIVALS FROM THE FIELD

June 2. In New York, Rev. and
 Mrs. Max Hunter Harrison of Banga-
 lore, India.

July 2. In New York, Mr. and
 Mrs. F. Sidney Dart of Dondi, West
 Central Africa.

* * *

BIRTH

June 3. In Istanbul, Turkey, a
 daughter, Irma Louise, to Mr. and
 Mrs. Herman H. Kreider of the Near
 East Mission.

* * *

MARRIAGES

June 6. At Santurce, Puerto Rico,
 Senorita Candida Santiago of the staff
 of Blanche Kellogg Institute and
 Senor Primativo Velasquez.

June 12. At Topeka, Kansas, Rev.
 John B. Gonzales, Superintendent of
 Kansas, and Mrs. Catharine Rector.

* * *

DEATHS

June 11. In Boston, Miss Sarah
 Louise Day, for forty years connected
 first with the Woman's Board and later
 with the American Board.

July 21. In Boston, Dr. James L.
 Barton, Secretary Emeritus American
 Board. See page 375.

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Literature, educational plans, slides, speakers and information at Congregational House, Boston; 287 Fourth Ave., New York City; 19 South La Salle St., Chicago; 421 Phelan Bldg., San Francisco.

THE WOMAN'S BOARDS

Since the consolidation, the Woman's Boards listed below continue as holding companies in order to care for funds which cannot be legally transferred and to receive legacies written in the name of these organizations.

Woman's Board of Missions, incorporated in Massachusetts, 1869. Frederick A. Gaskins, Treasurer, S. Emma Keith, Assistant Treasurer, 14 Beacon St., Boston.

Woman's Board of Missions of the Interior, incorporated in Illinois, 1873. Mrs. W. T. Hughes, Treasurer, 19 So. La Salle St., Chicago.

Woman's Board of Missions for the Pacific, incorporated in California, 1877. Mrs. W. C. Blasdale, Treasurer, 2514 College Ave., Berkeley, Cal.

THE HOME BOARDS

Rev. Edward Weeks Cross, *President*

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The Congregational Board of Ministerial Relief serves the welfare of the ministry by making grants to aged or disabled ministers, their widows and orphan children. Its income is inadequate to do its work. In 1935, 1,023 regular and emergency grants were made by the national and state Boards.

The Annuity Fund is a scientific contributory plan by which a minister may safeguard his age and provide incidental benefits for himself in the event of disability, and for the family in case of his untimely death. Membership, December 31, 1935, 3,108. Assets, \$6,222,146.

The Pilgrim Memorial Fund is a permanent foundation, held in trust by the Corporation for the General Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1935, \$5,004,665.

CONGREGATIONAL PUBLISHING SOCIETY

(The Pilgrim Press)

14 Beacon Street, Boston, Mass.
19 So. La Salle Street, Chicago, Ill.

Organized and conducted in the interest of the Congregational-Christian churches for the publication and distribution of religious education literature, including periodicals, textbooks, teachers' magazines, children's and young people's weekly papers, books for home and church use, church school equipment, and the publication of the church paper, *Advance*. The Society operates book stores at Boston and Chicago.

Sidney A. Weston, Ph.D., General Manager and Editor

Rev. William E. Gilroy, D.D., Editor of *Advance*

Rev. Hubert C. Herring, Associate Editor of *Advance*

Arthur J. Crockett, Treasurer

THE COUNCIL FOR SOCIAL ACTION

287 Fourth Ave., New York City and

5757 University Ave., Chicago

Arthur E. Holt

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Alfred Schmalz

Associate Director

Created by vote of the General Council at Oberlin as an agency of the churches for social research, education and action upon the great social frontiers, industrial, rural, racial and international. The Council for Social Action seeks to serve as an effective instrument through which the churches may give effective corporate expression to their concern for a righteous, just and peaceful world.

MISSIONS COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

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The Missions Council is constituted by the Prudential Committee of the American Board and the Board of Directors of the Home Boards under authority of the General Council to effect a unified program of missionary education and promotion. Its Cabinet is composed of Rev. Fred Field Goodsell, Executive Vice-President of the American Board; Rev. William F. Frazier, Executive

Vice-President of the Home Boards; Rev. Harley H. Gill of San Francisco, representing the Council of State Superintendents; and Rev. Leonard M. Outerbridge, Executive Secretary of Promotion of the American Board and of the Home Boards, Chairman. Its Joint Staff includes personnel of the promotional units of both Boards.

The Missions Council is the "official body for each of the Missionary Societies for the purpose of disseminating information, cultivating interest and procuring funds." For literature, educational plans, slides, speakers and information address the Missions Council at 287 Fourth Avenue, New York, or 14 Beacon Street, Boston or 19 South LaSalle Street, Chicago.

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Some loyal friends have no chance to make a gift to the Board's work because Missions has been dropped from the budgets of their churches. This summer appeal asks for their generous help now.

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